

BJ

1571

675



THE RACE FOR WEALTH

CONSIDERED IN A SERIES OF LETTERS;

WRITTEN, TO EACH OTHER,

BY A BROTHER AND SISTER.

By James Corley, of Boston



NEW YORK:
THE AUTHORS' PUBLISHING COMPANY,
1878.

BJ1571
075

Entered according to Act of Congress, in the year 1877, by
JAMES CORLEY,
In the Office of the Librarian of Congress at Washington, D. C.

OUTLINE OF THE CONTENTS.

	PAGE.
LETTER I.—From the Sister—The labor and pain we must undergo, and the mean or base actions we must submit to, and commit, in order to accumulate vast wealth—Milton's opinion regarding riches.....	7
LETTER II.—From the Brother—Shows the need and utility of great wealth—do women make no efforts to gain riches ?.....	12
LETTER III.—Defends women for wishing for wealth—shows the dangers of vast accumulations of private wealth—no nation can be too rich, etc., etc.—honesty as between employer and employee—are the gains worth the sacrifices made in the Race for Wealth?—shows how rich benefactors and the founders of hospitals are spoken of—the charity of duty and that of impulse—neither mankind nor heaven can be bribed by vast wealth—fame may be secured without great riches or genius.....	15
LETTER IV.—Labor and pain must be suffered by the moderate as well as by the avaricious in the Race for Wealth—defense of the rich who bestow public endowments—the <i>absurdity of the desire for equality of property</i> —its effects among the Shakers—the injustice which that idea causes among workmen and the poor.	30
LETTER V.—The moderate do not suffer as much as the greedy in the Race—acknowledges having been too severe against the rich—shows some of the causes of avarice in the Race—gaudy display and ostenta-	

	PAGE.
tion—how greed is aided by literature—and by wealth being almost the only means of securing general distinction.....	36
LETTER VI.—Acknowledges that the moderate do not undergo as much as the avaricious in the Race—asks how far a moderate man may advance in the Race....	44
LETTER VII.—Answers that question—not to wish for a five-hundred-thousand-dollar palace, but to be content with a plain, substantial house, etc.—why the amount of private wealth should not be very restricted—the effects of the Race on public men and on the country—suppression of public corruption impeded by the too ready pardon of delinquents—how these should be treated—the one-purse power and the one-man power equally injurious	46
LETTER VIII.—Suggestions for checking eagerness in the Race— <i>A Limit Law</i> , what it is, and what it may effect—quarrels among heirs on the death of the rich exemplified on the recent decease of a great millionaire—moral obstructions to the Race—contrasts moderation with eagerness—habit of looking downward as well as upward—habit of frequenting literary and artistical society.....	52
LETTER IX.—Approves of the suggestion of a Limit Law, as being likely to produce <i>a moderate inequality of property</i> —will vast accumulations of private wealth bring on revolution?—the measure of wealth of thirty years ago, compared with that of the present time—the results—the power of women to have good laws enacted—a <i>Limit Law</i> would prevent <i>Labor Strikes</i> —how?—that law will not bring on the Millennium, but it will, etc., etc.— <i>should a party be formed to have that Law enacted?</i> —a summary of the points of the law and of the suggestions—higher motives than fear of labor, or hope of applause from men, required to restrain from an eager Race for Wealth.....	62

LETTER X.—Presents the higher motives offered by religion to restrain eagerness in the Race for Wealth—seven essential points stated—conformity of the Christian religion with the nature of man in regard to riches—texts and remarks regarding industry and economy from both Testaments.....	71
LETTER XI.—Texts and remarks on covetousness and riches—example of the instability of riches afforded by <i>the fate of a living poor man, but lately a millionaire</i> —the rich should not despise the poor, nor the poor hate the rich—injustice of both—poverty no merit, nor riches a sin—eagerness restrained by the desire for the rewards of heaven—why these are not precisely described—what is said regarding them in the Testaments.....	79
LETTER XII.—Acknowledges his conviction of the evils of covetousness and of vast private riches—but will continue in the Race, though with moderation—states the course he will pursue, and his hopes.....	89
LETTER XIII.—The Brother's absence from home being prolonged, he solicits a continuance of the correspondence—shows how Communists neglect a principle of man's nature in their plans—shows that community of property is understood to have two meanings, and taken in either sense, it must fail—shows the absurdity of the Communist saying, "property is robbery"—shows that the principle applied to Railroads, &c., could not be advantageous—shows that even in community capital must be under the control of a few—shows the absurdity of the phrase, "The emancipation of working men"—shows the danger of accumulating vast masses of property, exemplified by events in France, England and the Italian Republics—shows that from similar causes, similar events may occur in the United States—shows what may be the thoughts of the poor if great	

disasters befall the richer parts of our cities—shows that disaster may not be so distant from us, as supposed.....	PAGE. 93
LETTER XIV.—Reviews a speech of a great Orator and philanthropist of Boston, during which he declared that the Labor Movement, which he supports, means, “the equalization of property”.....	106
LETTER XV.—Shows the error of speaking of employers and workmen as if they were natural enemies—shows that loss and gain occur in both ranks—gives remarks on Savings Banks—remarks on the rights of women to all employments—the rich unduly blamed for holding their wealth firmly—taxes redistribute property—danger to wealth from the massing of populations in cities—the patience and discontent of the poor—extracts from Lord Bacon’s Essay on Riches	114
LETTER XVI.—Gives some observations on marriage—how it may be raised to its due estimation in public opinion, and purify morals—what new laws regarding it should be enacted—the free lover system—how the State is blamable in the matter—remarks on Bacon’s Essay on “Love”—extracts from Bishop Jeremy Taylor’s Sermon entitled, “The Marriage Ring”.....	125
LETTER XVII.—Gives Thoughts on Heaven—where is Heaven? What are its enjoyments?.....	151
LETTER XVIII.—Gives some remarks on Temperance in Drinks—shows the Prohibitionists how they may speedily effect their wish, to have laws enacted totally prohibiting the use of spirituous or malt liquors.....	172

THE RACE FOR WEALTH.

LETTER I.

MY DEAR BROTHER GEORGE:

Since you departed from home "to seek your fortune," I have thought seriously about our last conversation, during which you declared you would exert your utmost skill and strength in——The Race for Wealth. I believe you would moderate your efforts in that Race, if you consider what labor and pain you must undergo, what mean and base actions you must submit to, and commit, should you hurry on eagerly to reach that alluring goal—riches. In such a Race you must confine yourself, both early and late, to your office, store, or workshop, and there work hard and anxiously even during sickness or sorrow. Should your limbs tremble, or your head ache, with pain—should you be bowed down with grief for the loss of those

most dear to you, still you must attend closely to business, lest you might miss the slightest chance of adding to your hoards. For the same reason, you must forego every social pleasure, neither uniting with your friends in home amusements, nor joining with them in pleasant excursions, for then you would both expend and cease to heap up money : and thinking of this double loss would so irritate your mind, that your expected pleasure would be turned into pain.

Yet to attain the desired riches, bodily labor and self-denial might be cheerfully borne ; but can any man of spirit or feeling bear the mental pain caused by the snubs, the scorn, the scoffs, which he must encounter during an eager Race for Wealth ? Can any honest man endure or practice the tricks, the fraud, the deceptions too common in that Race ?

Besides the annoyance or pain caused by others, many mental privations must be self-imposed during such a Race. You must then deny yourself all literary pleasures ; not a volume must you open that might enlighten, elevate, console, or cheer your mind ; then your sole study must be your Day-Book, Journal and Ledger. At the same time, you must harden your heart against all tender, friendly or charitable emotions, not only by refusing to give any casual help, but also by meanly turn-

ing away even from a friend in distress : casting away kindness, friendship and pity, you must arm yourself with all the cruelty of selfishness. Oh ! what a noble preparation for enjoyment and happiness ! Oh ! what a sure method for securing contempt hatred, and wretchedness !

But, dear Brother, in an eager Race for Wealth; bodily and mental troubles are not the worst you must undergo ; far worse than these will be the debasement of your morals. To render success speedy, or even probable, in such a Race, you must secretly fling away honor, honesty and truth, becoming in reality little better than a villain, thief, or liar : these are harsh words, but they are unfortunately justified by the deeds that have been often exposed among us ; and any one of plain good sense should deem it a mockery of truth, to soften or conceal the hideous reality by gentle or smooth language. During such a Race, a crafty man indeed, prizing the cunning maxim that “honesty is the best policy,” will strive to maintain a show of all the virtues ; but though he may gain some respect by his outward seeming, yet should he have any remains of conscience, he must despise his inward baseness ; he must suffer that most humiliating of all feelings—self-contempt ; and when finally unmasked, as are almost all of his kind, he

falls into universal contempt, for even rogues despise a detected rogue. It is plain too that in an eager Race for Wealth you both suffer and inflict moral evils ; you morally poison not only your own mind, but also those of others. Grasping greedily at every chance of gain as you rush along on your course, selfishness, dishonesty and cruelty spring up rankly in your breast ; while those whom your avarice may have hurt in business, or deprived of the means of supporting their families, will naturally in turn be roused against you, and inflamed with hatred they will long for vengeance : you could not fairly blame such unworthy feelings in others, when they had been excited by your own baseness.

You may think, dear Brother, that your good principles and firmness will enable you to avoid all such dangers and sufferings ; but resolute and good men have often yielded to temptation, so, when fearing loss, or when excited against rivals in the Race, you also may let passion overcome principle, you also will enter on a criminal, debasing course. In short, in an eager Race for Wealth, you need not expect to win the glittering, delusive prize, unless you make yourself, in body, mind and heart, the bonds slave of Mammon, the demon of riches :

“ Mammon the least erected spirit that fell
From heaven ; for e’en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven’s pavement, trodden gold,
Than aught, divine or holy, else enjoy’d
In vision beatific , . . .
. . . . , Soon had his crew
Opened into the hill a spacious wound,
And digg’d out ribs of gold. Let none admire
That riches grow in hell ; that soil may best
Deserve the precious bane.”

These lines from *Paradise Lost* prove what a low opinion Milton, the great poet and statesman, had regarding riches : his acts as well as his words prove his opinion on this point—he died very poor, though he might easily have been very rich.

I have now made, and may often repeat, remarks which are probably already well known to you ; but they may not be known to some of your acquaintances, whom you would perhaps benefit, by showing them this and my future letters. In any case, to recur to first principles, and to recall moral maxims and remarks, help us to resist temptations to vice, and to guide ourselves aright. Do not then mistake mere novelty for wisdom or wit, but see if my repetitions do not contain some of both, which may help you pleasantly on your way through life. I trust you will not think I take too much on myself in giving you ad-

vice, considering that you are still in your teens, while I am some three years older, and have the experience acquired by travelling.

In another letter I shall consider whether the possible gains in *The Race for Wealth*, can be worth the sacrifices here indicated; in the meantime, be assured, dear Brother, I shall remain, your affectionate sister,

MARIAN.

LETTER II.

MY DEAR SISTER MARIAN:

Though I cannot agree with you in all your remarks, yet I have read with pleasure the letter in which you have expressed, with the amiable warmth of your sex, your objections against my engaging eagerly in the *Race for Wealth*.

Certainly great sacrifices must be made during that Race; but you forget in what a state we should be without wealth. If it were not accumulated, our condition would be scarcely better than that of wretched, unfortunate savages, who, though working hard in their way, yet suffer frequently extreme hunger

and thirst, are unprotected against heat or cold, and whose feasts even would disgust the poorest of our people. When nothing has been accumulated, the sole business of life is a struggle barely to sustain life; hence there can be no intellectual pleasures--no books, no music, no pictures; or at most only such as could please minds darkened by poverty. As for kindness, friendship, or charity, there can be but very little, when every individual must constantly battle for his own daily food; he can then express his good feelings merely by a few feeble acts, though probably also by many pitying, useless words. In fine, seeing that all the conveniences and comforts of life, that all the refinements of civilization, spring from, and are diffused by, large accumulations of wealth, and that it enables us to indulge our most generous feelings towards others, I must still persist eagerly in the Race for its acquisition.

I find another fault in your letter--in it you have not said a word about the dangers and troubles women incur or cause in The Race for Wealth. Do women then never long for wealth, or make any criminal efforts to acquire it? To secure wealth, do women never sacrifice feeling, delicacy, or morality? I heartily wish that you could answer decidedly--no, never. But unhappily experience compels us

to acknowledge, that there have been women who have deserted home, children and friends, thus casting away feeling and morality, for the fleeting splendor that may be bought, and the sensual pleasures that may be gratified by wealth.

I readily grant that women do not engage in the Race, so generally and directly as men; but indirectly they too often form the main force driving men onward in the Race. Urged by her to buy some new-fangled furniture, the man invents some new trickery in his business; for new robes or jewelry, he practises new knavery; or for a new equipage he resorts anew to dishonesty. And all such base compliances are glossed over by the false plea of love or affection, while their real cause is vanity, weakness, or sensuality. If women were less inclined to rivalry in mere show and glitter, men would be, perhaps, less eager in The Race for Wealth. Now, while reading these remarks, pray do not charge me with holding the absurd opinion, that women should never be permitted to indulge or display their refined and delicate tastes, which contribute so largely to the embellishment and enjoyment of life: nor do I deem the above remarks to be generally applicable, as I know there are multitudes of bright exceptions, among whom I rejoice that I may fairly count you, dear Sister.

While excusing yourself so modestly for giving me advice, there was no need to plead your very venerable age of twenty-two years, nor the experience you gained during your very long voyage of—one hundred miles! nor your residence in a large city for a full half year; the substance of your remarks sufficiently proved your ability to give good counsel to an erring or mistaken brother; so pray favor me soon with another letter, and believe me ever yours affectionately,

GEORGE.

LETTER III.

DEAR BROTHER:

Your severe attack on women impels me, as one of the condemned, at once to make some defense; this happily can be done in a few words, since you have fairly granted that women seldom and but indirectly engage in the Race for Wealth. To this I need only add, that when they do enter directly and actively on that Race, they do so mostly with the generous design and hope of being thus enabled to help parents or children, brothers or

sisters, kindred or even strangers, who may be in distress. However I must acknowledge the painful fact, that too many of my sex are lured, like the moth to the blaze, by the glitter of riches to their own destruction.

As to my fault-finding being one-sided, as you insinuate, I now state that my remarks, for the most part, are applicable to both sexes; and refer not merely to the present, but also to what has been done in the past, or may happen in the future.

I must now deny decidedly your assertion, that *all* the comforts and refinements of life spring from and are diffused by great accumulations of wealth. The contrary is shown by the condition of many countries in Europe and Asia, in which the enormous wealth of a few men serves but to increase the misery of the great body of the people; these, though toiling incessantly, yet suffer the extremes of want and wretchedness, and are sunk in moral and mental debasement. There accumulations formed of small sums, or even of morsels of food, filched under forms of law, or torn by force, from millions of suffering inmates of huts, are squandered without refinement, among the gaudy sycophants and gorged parasites of splendid palaces. Is it utterly impossible that a similar state of things should ever be brought about in our country, by vast ac-

cumulations of riches in the hands of individuals? Perhaps, not utterly so---for, with all our progress, we are still but human beings: and even already, perhaps you would not have to search very long, or to go very far, among us, to find a hut or two in which you would hear the sighs or wailings of cold and hungry fellow beings; but certainly you could not miss finding a palace or two resounding with the gay songs of selfish prodigals. Will not such irritating contrasts increase, the more wealth is concentrated? But do not mistake my opinion about wealth, of which I by no means deny the advantages; on the contrary, I agree with you on the utility, the necessity of its being accumulated---but only to a certain moderate amount. Assuredly we can neither improve ourselves to a high degree, nor help others, unless we have more than enough to supply our simple daily wants; duty then demands that we should acquire property of a surplus amount; so, I shall never oppose or blame you, or any one else, for engaging moderately in *The Race for Wealth*. But I do most decidedly blame and despise the present anxious, headlong haste to heap up riches at any cost of honor, honesty, or morality. This craving for riches is all the worse from the fact that great wealth is needless either for private happiness or public benefit; the greatest hap-

piness being found among persons of moderate fortunes, and the greatest public works being supported and paid for, by the united savings of people of moderate means. On this last point I offer some further remarks, and begin them with a trite quotation :

“ Ill fares that land, to social ills a prey,
Where wealth accumulates and men decay.”

In these lines the poet refers to the accumulation of wealth by individuals ; as we may infer from his subsequent lines, about the increase of private magnificence in his time. He could not, none should, object to the increase of national wealth. No nation can be too rich; every patriot then should endeavor to flood his country with wealth. He should endeavor to make it so rich, that not only will it be free from debt, not owing a dollar either at home or abroad, but that it shall have an overflowing treasury—a treasury diffused widely among a prosperous people—the best treasury for any government consists of a prosperous yet economical people. So that thence the nation need not fear even war to repel insolence, or avenge injuries—so that thence no citizen need tremble, as some do now, for the value of his public bonds, if there should be any; nor dread a rise or fall in paper or gold,

through that see-saw game of money, so pleasant to speculators, but so ruinous to merchants—and that thence finally the nation could safely assume the expense of making travelling, and carrying, and every means of written intercourse, nearly free to all. You will perhaps inquire—unless individuals therein be rich, how can a nation be so? It may be so by the diffusion of wealth, by its having no Dives nor Lazarus among its people. Will you not help to produce that beneficent result?

Having referred, in a previous paragraph, to the great neglect of honesty during the Race for Wealth, it may be useful to repeat some ideas regarding that virtue, for many persons, perhaps even you, mistake its full meaning, and thence often unaware neglect it in their actions.

Honesty then does not mean merely that we should not pick pockets, nor cheat, nor swindle, nor embezzle; it has the further meaning—that workmen and workwomen and employers, should each and all give a fair return for whatever they may have received—not to do so, involves in fact some of the crimes above named. To be fully honest there should not be any shirking or slurring of work on the one part, nor cribbing or withholding of wages on the other: both sides should remember the saying—“live and let live.” It is plainly dis-

honest in a merchant or trader to take advantage of the ignorance of his customers, either by selling them adulterated goods, or by representing these to be better than they are. Such doings are more especially base when practiced with food, or drink, or drugs, as the customer is thereby not only cheated, but his health, nay his very life is endangered. Unhappily all such base proceedings are now but too common, in the hot eagerness of the Race for Wealth. Nor does dishonesty only mean doing wrong in material matters, for it is scarcely less dishonest to impute to others, words which they never spoke, or actions they never committed, in order to injure them, or to advance our own interest; such sly dishonesty is none the less base for being combined with hypocrisy or cowardice. Nay, there may be dishonesty even in silence; silently to allow a person to give or take anything greatly over or under its value, is a degree of dishonesty scarcely less than open roguery. In short, he acts dishonestly who, by word or deed, breaks the divine rule—to do unto others as he would wish others to do unto him. I trust, dear Brother, no one will ever find the slightest cause to charge you with breaking that rule.

Having noticed the main points of your first letter, I may now fulfill my promise of considering whether the gains in the Race for

Wealth are worth the sacrifices. Let us then weigh the one against the other, and thus see on which side the balance rests. On the one side, it is certain that you must sacrifice not only time, but feeling and conscience—that you must risk health, comfort and peace of mind; on the other side, it is barely possible that you may gain riches, honor and fame: I may fairly say—barely possible, for it is certain that the vast majority fail in the Race. It cannot well be otherwise, for all who engage in that Race must fight against innumerable obstacles. Some are checked by incapacity or disease; others are overreached by the knavery or ill-will of rivals; while many are driven from the course, ruined by those chances of flood or flame that destroy in an hour the hard savings of years of toil. Then how wretched and mournful is the fate of the unlucky ones! Some take to knavish or desperate courses, others sink into despair, careless of their fate—while not a few end their life in a mad-house, or by their own hands!

But even golden success never comes un-mixed with dross. Sickness, discontent, remorse, often oppress the minds of the rich, many of whom end their career, if not in a mad-house, yet under the guard of keepers: a woeful but not unfit reward for their unwise sacrifices in the Race for Wealth. Should

rapid success enable you to withdraw early from the Race, you would still be discontented, for that Race inflames the mind with a fever like that of the gambler or drunkard; so that unable to form new tastes or pursuits, you will return to your old courses, again to undergo the old toils—again to carry on the old plots or schemes, all ending most probably in a crushing mental or physical disaster. Now, these representations are not merely imaginary; you must have read, heard, or personally known, of similar cases that have occurred among the eager Racers after wealth: yes, their end is often ruin—despair—suicide!

Having now considered the strong probability of failure in *The Race for Wealth*, and the consequent painful results, let us next consider the pleasures, honor, or fame, that may possibly attend on success. You may then, if appetite will allow, gorge yourself with all the dainties of the earth—you may clothe yourself in rich garments of “purple and fine linen,” and bedeck yourself with jewels—you may dwell in a stately mansion, and dash along in a splendid equipage—all these things you may enjoy for a time, believing yourself to be an object of admiration to all beholders, but could you see into their minds, you would find for you only feelings of mingled envy, hatred and contempt: but worse still, you would have an

uneasy consciousness that such feelings towards you would not be wholly undeserved. If you could use fourfold, or even double, as much more of those luxuries than other persons, there might be some excuse for craving for vast wealth ; but as you cannot safely eat or wear more than a man of moderate means, nor greatly excel him in the quality of your food or clothes, you must either hoard up your excess of riches, or waste them in silly extravagance, or distribute them, as a mere steward, among an envious, thankless multitude. Can any of these methods be desirable for a man of right feeling or good sense ? Many no doubt delight in mere sensual pleasures, but can any sensible or refined person do so, or be proud, or boast of them, since the greatest luxuries can be, have been, and are bought and displayed by shameless rich knaves and quacks, and by notoriously immoral women ? Should not such facts make you, or any upright man, shrink in disgust even from honest hoards of gold, and from the luxuries they procured ? Remember too that as “Death lays his icy hand on kings,” you also might be struck down by those indulgences—then stretched in mortal sickness, how gladly would you yield up your wealth for health ! Should you turn from sensual to beneficent pleasures, you would hardly find more satisfaction in your

wealth, for any thoughtful person must be conscious that the honor paid to the rich is but a tribute to their purse, the show of respect often concealing secret malice or dislike: these ignoble feelings unhappily debase the minds of many persons, but those who excite them must share the blame.

Should you then lay out your wealth in founding hospitals, colleges, or asylums, you will be pursued by ill-natured remarks, even from those whom you help. "Oh!" they will say, "he gives us his riches because he will have no room for them in his coffin--and it will take a long time to remedy the evil he spread among us, by the bad examples he gave during his greedy Race for Wealth--besides, no man should be allowed to exalt or glorify himself, at the expense of the morals and feelings of multitudes of his fellow men--corrupting them by his avaricious example in the past, and debasing them in the future, by weakening their spirit of independence and self-help, with his alms of hospitals and asylums--and then too, all the good he intended to effect by these buildings, could and should be done by the State, without any evil example or result."

Such will be the secret or private thanks of those fed or sheltered by your present or posthumous charity. Do not infer from these remarks, dear Brother, that I object to any exer-

cise of charity ; though I do feel there is much difference in the manner of expressing* that virtue. There is the charity of duty, and the charity of impulse, and I confess I have a timid admiration for the latter—I cannot help admiring the impulsive charity of “The Good Samaritan.” Impulse does not, like duty, stop to calculate and balance the possible result of its acts, but moved by a divine compassion, at the sight of distress it at once stretches forth a helping hand, or soothes with consoling words. No doubt the charity of duty is the more reasonable and respectable ; it doles out help by rule and compass—it makes strict inquiries, and is careful, for the interest of social economy, not to give away a mouthful, if it might have been procured otherwise, nor one more than may be needed to escape the gnawing grip of death. Duty builds hospitals and asylums, which certainly are useful, but also somewhat selfish and injurious—selfish, inasmuch as they are founded in order to avoid daily painful sights or sounds, or in the hope of reward here or hereafter—injurious, inasmuch as experience proves that wherever a charitable institution has been placed, to that spot have thronged the lazy and vicious, and there have become permanent pauper residents, who insist that “the world owes them a living ;” and regard their benefactors, or malefactors, call them

which you will, much in the same way as certain heathen religionists in India, who receive charity with proud condescension, believing that by accepting it they help the donors to repose in the blessed bosom of Bramah. Would Christian paupers be altogether wrong, if they held similar opinions regarding the acts of those doling out help for duty's sake. No doubt, many cheats impose on the impulsive, who thence may often doubt whether they should give or not; in such cases, dear Brother, generally keep the benefit of the doubt for yourself, do not give it to your purse—this may be made lighter thereby, but so will your heart be.

Numerous hospitals and asylums may be proofs of the charity of a people, but they are also proofs of widespread misery: just as numerous jails and penitentiaries prove that protecting laws are enforced, but they no less prove the existence of widespread immorality and crime. The multitude of hospitals or prisons should not be a matter of boast for any nation, for certainly where the fewer of such are needed, there the higher the civilization, and the wider the diffusion of comfort.

But now returning to the main subject, if in addition to present honor, you should hope to secure further fame by the possession of great wealth, first ask yourself—has a statue or col-

umn ever been erected to any man, merely on account of his great riches? Fact will force you to answer—no, not one!

On the other hand, what a multitude of memorials—statues, pillars, pictures, have been dedicated to great writers—poets, philosophers, historians; to great artists—painters, musicians, architects; and to philanthropists, who, forgetful of self, have labored for the welfare of mankind. Of all those bright, learned and good men, a large majority have lived and died, if not in actual want, yet in comparative poverty. Still, dear Brother, do you not think such men to be nobler, and more worthy of imitation than Dives? Some rich men indeed, who had bequeathed their hoards for public purposes, have been commemorated by busts or statues; but these mostly have been paid for by the miser's own money, and are regarded with sneers, or some belittling remarks, such as those previously supposed. Now, is that honorable fame? Is it not rather infamy? To a right thinking person, can it make amends for the pains and disgraces incurred during an eager Race for Wealth.

Remember also, dear Brother, that it is vain to hope to bribe men into respect by gifts or donations—and vainer still to hope to bribe heaven by building churches, or by endowing hospitals or colleges: just as if a wretch who

had spread a deadly plague through a whole community, should hope to make amends by distributing a few pills and plasters among his victims!

Yet, dear Brother, the love of fame is a worthy passion—by it many men have been roused to noble and generous deeds; you may then properly cherish it in yourself, and encourage or applaud it in others. But remember that there is a higher feeling, which impels men to do good for good's sake—which lets not one hand know what the other hand doth—inspired by that divine feeling, he—

“Who builds a church to God and not to fame,
Will never mark the marble with his name.”

After all, dear Brother, neither riches, nor genius, nor bright intellects are absolutely necessary to secure pure honor and fame. From your reading and experience you must be aware, that a grateful fame hallows in the memory of men the names of persons who were plain in mind and poor in fortune; but rich in goodness, rich in forgetfulness of self, rich in their labors for the material and moral improvement of their fellow-men. Assuredly you must feel that a Race for such Wealth is truly noble and worthy; engage in it then speedily, and persist in it to the end—for though you may not be the first, you may firmly trust that

even the last in such a Race will not go unrewarded.

Having shown that in an eager Race for Wealth, you must sacrifice time and health—kindness and friendship, and that after all, you will most probably gain neither riches, honor, nor fame; but that sinking under failure, you will pass through life in contempt and end it in despair, having placed these results before you—not without good effects I trust—in another letter I shall consider some few of the causes of the present debasing greed for riches. But previously, I should like to receive a letter from you, in which you will candidly state your opinion on the foregoing remarks; with that hope I rest your loving sister

MARIAN.

LETTER IV.

MY DEAR SISTER :

The representations in your last letter have somewhat shaken my resolution to push on eagerly in the Race for Wealth. But forbear yet from rejoicing, as I have still strong objections to some of your views.

In the first place, all the labors, pains and sufferings, whether of body or mind, that must be encountered in an eager Race for Wealth—all these must also fall to the lot of him who labors only for a moderate competence.

I must object to certain other remarks of yours, because they are far from being fair. You belittle and decry the donations which are given, or bequeathed, by the rich for the founding of public institutions. While heaping up their wealth, some of the rich may indeed have set bad examples ; still their endeavors to make amends are worthy of praise : you surely would not blot repentance out of the short catalogue of human merits ! Though the avaricious man's doings may corrupt public morals, yet he has no little merit in sup-

plying an antidote for the poison. And remember that the rich might devote their wealth to unworthy purposes ; their not doing so, is some proof, that their past or present course neither was nor is utterly selfish, but that it was in a great degree influenced by a laudable ambition. Besides, you must know many men who have grown wealthy by honest industry, or by the honorable exercise of superior talents. Justice then demands from you some retraction on this point.

I trust the warmth of your feelings against vast private wealth, will not mislead you so far as to induce you to adopt the absurd doctrine of—equality of property. The advocates of that doctrine should begin at the beginning—they should lay their foundation on the bed-rock—they should prove the origin of species by producing a new kind of men—men who should be all equal to one another in body and mind—equal in strength and talents—equal in industry and economy—unless these results be first secured, it were vain to attempt to enforce equality of property. Should that be brought about among mankind, such as they have always existed, a week would not have passed before the dull would have succumbed to the bright-minded—the ignorant have yielded to the skilful—the lazy to the industrious—and the wasteful to the saving man ; thus would be

quickly restored the natural, and I must say the beneficent, inequality of property. In fact, the attempt to establish equality in this point is to fight against nature itself; such battles, after causing much misery and violence, always ending in the triumph of nature. Reasoning then from our inequality in body and mind, we may justly assert that—inequality of property is equality of justice.

I may further observe that as material, moral and intellectual interests are involved in the question of equality of property, it cannot be fairly decided, unless we consider how individuals and society will be affected in all those interests under the new condition of things. No doubt when material interest is the main object, equality of property yields great advantages; as we know from the material condition of the Shakers, and of other societies governed by similar rules. No individual among them need ever have any fear of suffering from hunger, thirst, or nakedness: so far, they must be happy. But at the same time they have deprived themselves of the enjoyment of the moral, scriptural pleasures of—feeding the hungry—giving drink to the thirsty—or clothing the naked. By their course of life those people show that they fully approve of these verses of the poet:

“What riches give us let us then inquire,
Meat, fire and clothes—what more? meat, clothes and fire.”

But fortunately this mere animal system of equal property does not satisfy or charm many citizens. Few are willing to remain mere children all their life. Men wish to be manly, they individually wish to exercise their minds fully for their own and their country's welfare—hence they wisely reject the unnatural, debasing system of equality of property.

As from the very diversified tempers of men, some would speedily after a division possess more than others, must other divisions or subdivision be then made? and if so, how soon and how often? Should they be enforced once a year, or once a month? for even in that short time, inequality of property would occur. What a comfortable condition of things we should then have! What encouragement for industry and economy! Or rather what general misery and woe would prevail! What savage, brute-like, wilful waste!

Then again, what should be the private sum or value that any one might possess? Would a man be allowed to keep ten dollars for himself, when his neighbor had but five? This question is not so needless or absurd as it may seem, for we know that there are men who insist that a fellow-workman shall not receive

higher or more wages than others, though he could earn them by his superior skill or talent—he must not be allowed to profit by the superior endowments of mind or body, with which his Creator has blessed him—none must rise above, but all must sink to, a line running level with the lowest ignorance, stupidity or laziness—all must grovel on the same dull level—none shall rise above the slimy condition of his most worthless fellows. And this demand has been made forsooth in the names of brotherhood and of justice! O Justice, what selfish, cruel, unjust deeds are done in thy name! Thus many a man, aye and woman too, among rich and poor alike, while weighing his or her own actions in his or her own scales, will impudently call them those of Justice! And how would this equal division of property dispose of the deposits in savings banks? Must hundreds of thousands of hard-working people be plundered of their moderate deposits, the savings of years of toil? Oh! certainly—for these depositors are capitalists—they must surrender their savings to be squandered by the lazy and wasteful, and thus carry out this blessed law of—equality of property. Besides these people are guilty of receiving interest, which, you know, is declared to be a crime against humanity! Nor must any man who would build a house with his savings receive any rent for the

rooms ; for that would only be a sly, round-about way of getting interest. In short, by this equal division of property we could prove that charming paradox — that everybody should have everything, yet nobody have anything.

But to be more precise, let us consider what would be the results in a single case of an equal division of property. Real estate is probably much more valuable in the city of New York than in any other part of this continent ; and that city's personal property—money, bonds, furniture, etc., etc., is of greater amount and value than that of any other city in the Union ; both properties there were valued, last year, at something more than one thousand millions of dollars ; and the greater part of this amount would lose half its value by change of hands, or of use, or by not being divisible, but the full sum would yield say one thousand dollars of value to each individual of the population—one million. Now, how long would each share last the shareholder, or remain in his possession ? Possibly one month ; for even in that short time, many would be again poor and some rich, a result not of any knavery or trickery, but of the natural difference in the character and dispositions of men. In many of our cities the proportion of population to property is much greater ; so that in a division, the

share of each would be very much less ; probably in some places each share might be ten, or maybe twenty dollars : what a magnificent result for revolutionary plunder and robbery ! Yet there are men who long for such a division, who hold meetings to advocate it, and who claim to be philanthropists ! Assuredly they prove by their principles and speeches, that all the idiots and madmen of the country are not shut up in asylums, and thence they excite the pitiless fear caused by madmen.

Hoping that you agree with me in these views regarding the equal distribution of property, I rest,

Yours sincerely,

GEORGE.

LETTER V.

MY DEAR BROTHER :

You say that the moderate as well as the avaricious, undergo all the pains and penalties attending the eager pursuit of wealth. Now, your word *all* includes too much. The moderate do not give all their time and thoughts—they do not sacrifice all

their feelings and their conscience to grasp at gain. They employ much of the two former for their own improvement and their neighbors' benefit ; and they so control the two latter, that they secure their own peace of mind, and the approval of others; the moderate thus avoid envy or hatred, and attain comparative happiness. As to your other objection, I acknowledge that my remarks on the gifts or bequests of the rich, are perhaps too severe ; I would regret that any words of mine, should prevent a single poisoner of morals from supplying an antidote ; it would certainly be unjust to insist that the rich by their donations make no amends whatever for former misdeeds. As for those who, while amassing vast riches, have maintained unswerving honesty, I sincerely wish they were more numerous ; I grant there are such men, but alas ! they are few and far between. But while blaming me, you yourself have done some injustice to rich donors, by supposing that they would or might have devoted their wealth to unworthy purposes ; such a supposition implies that they are not men, but demons, whereas they are still men, though mistaken regarding the true way to lasting happiness. You rightly suppose that I would approve of your remarks about equality in property ; from my letters you can judge that my opinions on that subject agree nearly with your own.

Having thus noticed your main objections to my late remarks, I shall now indicate some of the causes that urge men forward in the heated Race for Wealth. But to prevent you or others from again mistaking my opinion, I must first say—that the desire for property is natural and useful, and therefore it cannot, nor should it, if possible, be totally suppressed; still, like other natural desires or passions, it should be kept within such bounds as will render it most beneficial to individuals and to society. I trust that you, dear Brother, will assume your due share of this double duty.

The craving for great riches is often aroused and always influenced by dazzling examples of success. Men of special talents and of worldly wisdom are seen exerting every power of their mind and body, and sacrificing every good feeling, to acquire vast amounts of property. When successful, some bury their treasures in bank or safety vaults, there to rest as useless as when undug from the mines; while others make a vulgar, gaudy, irritating display of their riches. Dazzled by the glaring show, many attempt to amass the means for kindling a similar blaze of vanity; but after committing frauds upon frauds, the vast majority end their career by sinking helpless, hopeless amid the ruins of their property and peace: excited by the bustling display made by the winner of a

single great prize, they forget the millions who have irrecoverably fallen in the eager Race for Wealth. A vain, unprincipled man, if successful in the Race, may be doubly injurious—by his success and by his ostentation, by the former, raising hopes of similar fortune, he incites multitudes of all classes to attempt to accomplish those hopes at any cost ; by the latter, he induces persons of moderate means to adopt an extravagant style of living, thus reducing them to practice mean shifts and dishonesty : for the extravagant are as greedy of gain as misers—both being alike foolish, the one by his brainless waste, the other by his starving thrift.

This rivalry in hollow show is a widely prevailing cause of greed for wealth, and thence of low morality. From a silly ambition to outshine their fellows, the cashier will imitate the banker's style of living, the salesman copies the merchant, and the porter apes the clerk ; thus from the highest to the lowest, or rather from the richest to the poorest, a paltry ambition leads to dishonest extravagance, ending in moral and social ruin. Observe, dear Brother, that I do not blame persons in lower positions for partaking of pleasures, or for their rivalry in show, merely on account of their positions ; for such persons may be, and often are, superior in mind and body to those above them ; but the bounds set by inequality

of wealth, no sensible man or woman will ever attempt to overstep. The struggles of persons of moderate means to emulate the rich, almost invariably end in ridicule or disaster ; reminding us of the fable about the daw and the peacock—or of that about the conceited frog, which, while trying to puff itself up to the size of an ox, ended its ambitious course by a truly magnificent burst.

Now, do not cry out that while blaming the above named classes, I have forgotten the delinquents of my own sex, for I am painfully sensible of the absurd conduct of thoughtless females of all classes who try to make themselves appear richer or better than they are, by means of outward show ; as if silk or jewels could conceal rudeness, ignorance, or vice, from sensible observers !

This desire for vain display leads to pilfering by the needy, to which they are often tempted also by the carelessness of employers, who forgetful of the divine entreaty—"lead us not into temptation," leave their assistants without control or supervision, who thence fall helpless under many strong temptations ; and thus probably many a worthy youth, the least blamable for his fall, is driven an outcast from society.

Another cause of the existing eagerness and dishonesty in the Race for Wealth is found,

I regret to say, in our literature. You can scarcely open a book, magazine, or newspaper, without finding therein some attractive representation of mere wealth. In many a tale, story, or anecdote, riches are represented to be the grand effector of all good, and are glorified as the reward for virtue. Such representations not only attract undue admiration for riches, but the language often used, cannot fail to weaken the disgrace that should fall on those guilty of crimes during the Race. By perversion of language, even applause is often won for the sharp, tricky wits, and for the bad morals of greedy rogues. Knavery of all sorts is glossed over, and the perpetrators emboldened, by smooth or jocular epithets. A thief is only a professor of sleight of hand; the swindler only a confidence man; the adulterator of our food or drink is forsooth only—an amateur chemist; the gambling blackleg is only a sportsman; and the base embezzler, or the treacherous betrayer of trust, is only a speculator or operator. This light, jocular way of treating crimes, promotes a low tone of morality; making the thoughtless reader laugh, he will infer that after all, robbery or knavery is not so bad a thing as folks pretend; thence he seizes the first chance he can find to join in the tricky race for pelf, and thus forward the rascally fun. It will be an

evil time for us and our country, should theft or knavery be ever regarded merely with ridicule or laughter; these correctives may repress slight vices, but they greatly encourage crime and harden criminals.

The sentimental pity also expressed for criminals when detected, encourages many to persist in dishonesty during their Race for Wealth. Being more affected by the seen than the unseen, we are moved to pity at the sight of the deserved suffering of a convicted criminal, forgetting the undeserved sufferings of his absent victims. If in the daily reports of proceedings in legal courts, the beauty or elegance, the sorrow and tears, or the bravado of criminals of either sex, were pictured to the reader less affectingly or applausively, than the sufferings of the victims, there would be so much the less encouragement for lawless acts in the Race for Wealth. All must acknowledge, however, that many publications expose and strongly condemn the base trickery and dishonesty now so prevalent in the eager Race for Wealth; and that many writers have been efficient instruments in detecting powerful criminals and enforcing their punishment. Happy should be the country in which such publications and writers can freely do their beneficent work! Every good citizen should deem it to be his duty and a privilege

to share in that work, by circulating such publications widely: I trust, dear Brother, your share in that work will be a large one. The undue estimation of riches, and the eagerness in the pursuit, are further excited by the fact that they form the readiest, perhaps the only means among us of acquiring and retaining high and general distinction. A Gaul, a Briton, or a Teuton, will sometimes forego opportunities of gaining wealth, for the sake of securing the right to wear a bit of bright ribbon on his breast, or to place an honorable prefix to his name. These distinctions may be childish; but men in general are not philosophers; and that the desire for some distinctive mark of honor is natural, may be inferred from the frequent assumption, even among us, of military and judiciary titles; and also from the delight taken in military and other gaudy adornments. However absurd or ridiculous, or even dangerous to liberty, such distinctions might be among us, foreign peoples are not to be despised for desiring them, since the hope of obtaining them excites to noble deeds; and assuredly we cannot blame men for wishing to win the applause of fellow-men, by other merits than the possession of vast riches.

Since we have in general too much good sense to be influenced by gaudy trappings, or by a high-sounding handle to a name, we should at

least accord to literary, or scientific, or philanthropic merit the highest respect, and encourage it with applause, thus in some degree counteracting the excessive desire of amassing enormous wealth. As it is, literary or scientific eminence is far from being held in as high or wide esteem as great riches ; thence the most generally convincing criticism in favor of a book, an improvement or discovery, will be found in the statement of the thousands of dollars it produced for its author.

In my next I shall offer you another view of the evils caused by selfish eagerness in the Race for Wealth ; in the meantime, I remain as ever,

Yours affectionately,

MARIAN.

LETTER VI.

MY DEAR SISTER :

Having acknowledged that you were too severe in your strictures on rich benefactors, I must grant in turn, that I assumed too much by asserting that the moderate man, while working for his living, must make as

many and as great sacrifices, as the avaricious make in the Race for Wealth. Your remarks joined with my own observations, clearly prove that such is not the case.

I must also confess that smooth language, and the sight of the gaudy displays made by the ostentatious, have influenced my opinions and conduct; but I have resolved henceforth to look beneath the surface of things, to examine matters more fully, so as not to allow my mind to be misled either by plausible words, or by vainglorious pomp.

I must now beg your attention for an especial point concerning property, which I anxiously desire that you would make clear, and that point is—how far may a moderate man advance in the Race for Wealth? within what limits should he confine the amount of his property? You must allow that owing to the great diversity of tastes, feelings and desires among mankind, my question is a very difficult one to settle in a satisfactory manner. However, though you may not be able to give a decided answer, by fixing precise limits for the acquisition of property, you can at least give some rule, which may help us to decide how far we may proceed in the Race without injury to ourselves, to others, or to our country.

Hoping that you will indicate some such rule

in your next letter, I conclude with assuring you of my continued affection.

GEORGE.

LETTER VII.

DEAR BROTHER:

Your special question is so important, that I shall at once attempt an answer; which, though not decisive, will help you, I trust, to define proper limits for your acquisition of wealth. You ask—how far may a moderate man advance in the Race for Wealth? within what bounds should he restrict the amount of his property? I answer—acquire property to such an amount as will enable you, to maintain yourself now and in old age, with reasonable comfort, and also to help others in need. That amount may be estimated and measured, if not closely yet fairly, by the circumstances and enjoyments of the great majority of your fellow-citizens, and especially by those of your near neighbors. If you see that a vast majority even of your thriving fellow-citizens, dwell and are

content in five-thousand-dollar houses, do not wish or attempt to build for yourself a five-hundred-thousand-dollar palace, nor endeavor to acquire the means for doing so ; if they are glad to have a horse or two, for work or pleasure, kept in a plain stable, do not wish to indulge yourself with a score of pampered steeds, lodged in mansions richer than the homes of your worthy neighbors. You know that such things as these have been done in our country; yet we call it a democratic republic ! Should you find that you were likely to largely surpass your neighbors in wealth, then you should slacken in, or altogether cease from, your efforts to add to your property ; and thus leaving room for others, increase their chance of reaching more easily and speedily the goal of comfort. In short, draw the boundary line of your wealth at a just medium between riches and poverty. But however small may be your possessions, adhere firmly to this rule—never to increase your income by meanness, trickery, or dishonesty : then, though your position and fortune may be humble, you can fairly esteem yourself—then, you can freely, boldly look the whole world in the face.

Still, dear Brother, I would say that the amount of wealth, which any individual might be justified in accumulating, should not be restricted

within very narrow limits; so as not wholly to repress or discourage ambitious or enterprising men, who rouse and sustain the industry of nations, and thus contribute largely to their material prosperity. While strictly prohibiting every individual from amassing, as some do now, tens of millions, one ten might perhaps be allowed; a single ten millions of property would afford ample range for as much daring enterprize, worthy ambition, or liberal philanthropy, as would be consistent with the moral welfare of individuals and society; this last, in such a case, would be further protected by time and death—these soon breaking up even that large capital into moderate shares.

Passing over at present a fuller consideration of your question, I shall now submit another view of the results of the eager Race for Wealth. For so far, we have considered that Race only as it affects private individuals; but we should also consider its influence on public men and on our institutions. In these respects, how disastrous, how deplorable are the results of that Race! “The accursed greed for gold” has spread far and wide—has affected alike the high and the lowly. Electors and the elected—lawmakers and its dispensers—the legislator and the judge—in turn bribe or are bribed! This craving for riches is most base when it infects persons in high places, as they are not

misled by ignorance nor overcome by want—and through them it is most baneful and injurious, as their example demoralizes multitudes of their humbler fellow-citizens.

From the many mean, base and treacherous actions occurring among us through greed of gain, might not a faithful citizen almost despair of the lasting welfare of his country, and grieve for the examples it offers to the world?

But happily this spirit of avarice, though widespread, is far from being universal. We still have many citizens among us, who do not believe that the interests of their country and of mankind should be sacrificed for private profit—or that heaping up riches is the most sacred of our duties—or that sensuality affords the highest and purest of enjoyments. Those true and faithful men, encouraged by the prudent and patriotic of my sex, will resolutely oppose the enticing though foul flood of avarice now poisoning our morals; and though they may not wholly overcome it, yet they may confine it to channels so narrow, that instead of being a beguiling lure, it may become an impressive warning. Will not you, dear Brother, take an active part in this noble contest? You may perhaps think, that the efforts of one man could not avail much to stop this corrupting flood of avarice; but remember that the fate of nations has sometimes been decided

through the words and acts of a zealous individual; in any case, it is your duty to do something, whether less or more, in support of the good cause of restraining the spirit of avarice, leaving the result to Providence.

You will perhaps also say that such matters of general government concern very few, and least of all my sex. To think so were a great mistake, for much of the happiness of all, of the humblest as the highest, depends on the care and honesty of the men who direct either the local or the general government: the citizen then who helps to place careless or dishonest men in authority, shares the blame and disgrace of their misdeeds. I trust, dear Brother, that whenever you shall exercise the noble privilege of voting who shall be the men to make or execute the laws that shall govern you, you will prove yourself worthy of this privilege of the free by supporting only those who are capable and honest. This duty you owe not only to yourself but also to your country; for the glory, strength and influence of a nation, rest on its superior intelligence, justice and morality, all which will most plainly appear through its government, rather than on riches or material force; and only by the former qualities can we secure the lasting love or respect of other nations: let us not then give foreigners any just grounds for saying—that equally with crush-

ing tyranny, a high standard of liberty promotes a low tone of morality—that power when widely diffused, equally as when closely concentrated, is injurious to morals and liberty.

The suppression of dishonesty in the Race for Wealth, is made more difficult by the fact that corruption in politics, or in high places, is nowadays too readily overlooked or pardoned; whereas this being more deceptive and far-reaching than private dishonesty, it should therefore receive the severest and most prolonged condemnation. As one method of open resistance against the political corruption fostered by the Race for Wealth, do you, let every honest man, repulse with scorn a bribing or mercenary citizen, however high may be his station, or however vast his riches—reject his hand—admit him not to your home—drive him from the company of honest men—confine him to the company of fellow-knaves, as lepers are shut up with fellow-lepers in a lazaret-house. If the corrupter or the bribed show any repentance, by plainness of living, or by a good use of his riches, he may receive pardon, but never approval. The sheriff, or a minister, through charity, may shake hands with a murderer ere he steps on the gallows; but it were a wrong against the morals of mankind, to give the slightest mark of approbation to the selfish corrupter of his fellow-citizens—or

to the avaricious betrayer of the welfare of his country.

Finally, dear Brother, remember that the one-purse power is equally injurious to man's moral character, as the one-man power is to his political welfare; either power making him a slave, debases him with all the vices inherent in that condition. I trust that you will actively oppose both—that you will never suffer either the purse or the sword to usurp the place of just laws.

In my next letter, I shall submit to you some suggestions about obstructing or checking the present debasing eagerness in the Race for wealth; in the meantime, accept renewed assurances of my affection,

MARIAN.

LETTER VIII.

DEAR BROTHER :

Though you have not favored me with any remarks on my last preceding letter, yet I shall now indicate some obstructions which, if they cannot suppress, may at least

moderate the greed of men engaged in an eager Race for Wealth.

For the sake of the public welfare, States justly restrict the indulgence—of the desire for stimulants—of the sexual desire—of the desire to gamble. All these, though still too widely prevalent, are considerably restrained by laws imposing fines and imprisonment on delinquents in any of these points. Why then should not States restrict, within beneficial limits, the desire to accumulate property? As this desire when greatly indulged in, is injurious to liberty, and thence to the morals of society, it should be opposed by more stringent laws than any yet enacted against it. For that purpose, there should be enacted—a *limit law*, which would fix the precise amount above which property should not be accumulated or combined: somewhat wider limits being allowed to corporations than to individuals. For my part, I should much rather see ten men separately carrying on business with, say, one hundred thousand dollars each, than one man doing so with a million. Political economists may assert that concentration of capital would lessen, while its division would increase, the price of productions. Be it so; I should gladly pay some cents more for each share of my sugar and coffee, or of my cottons and

ribbons, in the firm assurance that ten independent families would contribute more than any millionaire, to abate envy or discontent, and to elevate the moral tone of the people. A limit law should declare, that all property above the fixed amount must be confiscated for the benefit of the State. Knowing from such a law, at what limit they must stop, and that any excess would not rest under their control, nor bring them any honor, the most avaricious men would stop short of the limit, and slacken their eagerness and haste in the Race for Wealth. This method of obstructing vast accumulations of private wealth, being precise and impartial, would perhaps prove more effective than that, already proposed, of increasing the taxes manifold on all property in proportion as it increased above a certain amount. The former method would at least give more general satisfaction, for to be despoiled of that which we have actually gained, is more bitter than to be prevented from gaining; since in the one case, we are plundered of the results of our labors, in the other, we are but prevented from laboring: it hurts our feelings more to be deprived of a possession, than never to have possessed—the one we regard as a robbery, the other as a possible benefit. However it may be, assuredly some further legal methods must soon be adopted, to

prevent the excessive accumulation of private property, if we wish to abate popular discontent—to ward off revolution—to preserve the liberty, and to elevate the morals of our country.

But leaving the further consideration of legal methods to law-makers and statesmen, I shall now proceed to submit to you some moral obstructions that may be advanced against an eager Race for Wealth.

If the remarks offered in these letters, or similar ones, were frequently, but more forcibly brought by others under the consideration of hearers and readers, they would help much to weaken or limit the spirit of avarice. The consideration of the bodily labors—of the mental pains—of the moral debasement—of the great probability of failure in the Race—would deter all but the most rash and thoughtless from wishing or attempting to heap up vast piles of riches. Even the most selfish and unscrupulous would hesitate to enter eagerly on the Race, on considering that by the time they should have won success, they would have lost the power of enjoyment ; and that all their labors and base schemes would have gained them no real friends, but that secretly or openly envied and hated, they must leave all their riches to be scrambled for, by rejoicing heirs, after being dropped unmourned into unhonored

graves—for sincere, unselfish tears are shed only over the graves of the poor.

Regarding the quarreling and scrambling of heirs for the property of deceased relatives, such scenes, now frequent in the Race for Wealth, might well fill every aged or infirm person with dread; and every right-minded person with disgust, at these displays of unfeeling selfishness. Circumstances of this kind which have lately occurred, are especially worth notice, on account of the persons and the amount involved. A very aged man who had accumulated his tens of millions, many of them gained by sharp fillibustering against equally greedy rivals, was at last forced to leave his loved millions behind him; but wishing and hoping still to direct their use and management even from his tomb, he therefore made a will. By that document he left about nine-tenths of his hoard to his favorite son, and to others of his children sums that some few persons at least, if not thousands, would probably deem very considerable. Not so, some of the lesser legatees—a son and daughters—and so an appeal was made to the law, against the ambition, partiality, or whatever else may have been the feeling of the defunct. The sturdy, skilful old grasper little thought when he was dying, that his children would cast a slur upon his memory in charging him with injustice,

which they do in effect, by nullifying his will, either through law-suits, or by granting larger shares to discontented legatees. Yet the dissatisfied heirs are in some degree justifiable, especially the daughters; for how could ladies of their high pretensions and merit be fairly expected to live comfortably, on the pittance for each of thirty or forty thousand dollars a year? The idea is preposterous and not to be tolerated!

Such unseemly scrambling however may be pardoned, if not encouraged, as being a deterrent against an eager Race for Wealth. When men see that their cherished riches may be squandered in lawsuits, and that their justice, honesty, or even their sanity, may be denied, they will be less desirous of heaping up enormous wealth, which may be made an instrument for casting shame on their memory. Now, dear brother, on reading these remarks, which your own observations must confirm, pray ask yourself—Should I not shudder if such should be the ending of all my toils for riches? Those who are ambitious of fame or honor would also grasp less eagerly at wealth, on considering that it alone does not secure honor, nor confer any power except over the mean and needy; and that great institutions, built and endowed in the hope of securing lasting fame, have perished, with the

very names of their founders, from the memory of mankind. Since the glory of this world thus passes quickly away, let your eagerness for wealth, dear Brother, also pass speedily from your mind.

To contrast the evils of eagerness with the benefits of moderation in the Race for Wealth, would aid you in resisting the temptations of that Race; having already stated some of the former, I shall now mention a few of the latter. By moderation and steady industry in the pursuit of fortune, you can scarcely fail of securing an income sufficient for all reasonable wants; and this you may do without sacrificing, but rather preserving, health of body, peace of mind, and purity of morals. At the same time, you would have leisure—for various indoor and outdoor enjoyments—for study in science or art—for professional reading—and for general personal improvement: thus fitting yourself for any employment an honorable ambition might desire, or to which the voice of your country might raise you. If after all your honest endeavors, your position and means should be humble, you would still have the satisfaction of never having stooped to meanness or dishonesty; and thence you would have the consciousness of being justified in holding yourself high in your own esteem, and in claiming that of your neighbors; and finally you will

leave a reputation, of which the beloved ones you left on earth might justly be proud. You can recall to mind, or select from your reading, the names of many wise and learned men who refusing—for the sake of art, science, or the welfare of others—to enter on the Race for Wealth, did nevertheless thus secure for themselves honor, fame and happiness. Are not such men, dear Brother, more worthy of your imitation than the hoarders of riches?

During your studies in college, you must have heard and read many lessons on the vanity of riches; then no doubt you were taught ethics or morals—not as if they were matters for mere metaphysical discussions, but as being rules and principles for the proper guidance of your actions in practical, every day life. There also you perhaps heard such lectures on political economy as strongly enforced the principle that it was not absolutely necessary for your welfare or happiness—that you should buy everything you might need in the cheapest market, and sell your surplus in the dearest; though that principle, of taking much and giving little, may be useful to the avaricious, it should not be strictly observed by you or by any one having higher aims than mere riches. The recollection of such college lessons will induce you, I trust, to moderate your haste in the Race for Wealth. Habit you know is called

a second nature, because of its power over our thoughts and actions. Cultivate then the habit of comparing the advantages with the disadvantages of great wealth ; if you do so fairly, you will find that the evils of riches load the scales far more heavily than the benefits ; that though riches may give us for a time some power and influence, they draw down on us vexations and the ill-will of others—that if they enable us to gratify our vanity, they are but transitory—and that should we lose them, whether in youth or age, we are left in a more painful condition than if we had never possessed them. These and similar thoughts will enable you, dear Brother, to resist many enticements, perhaps to stop short, in the Race for Wealth.

Cultivate also the habit of looking downward as well as upward. Do not keep your gaze constantly fixed on the thousands above you, who may be richer than you ; but sometimes, consider also the millions below you, who are poorer : among the former, though there may be much pleasure, you will find much suffering and discontent ; while among the latter, the poor, though there are severe labor and suffering, you will find also much content and enjoyment. Thence you can form many calming comparisons, well adapted for restraining your eagerness in the Race for Wealth.

The habit of frequenting literary and artisti-

cal society, also forms a good means for preventing the mind from dwelling too deeply on the advantages of wealth; for generally in such society riches are not deemed to be the supreme good. Lectures, readings, concerts, and other intellectual meetings, may then be considered some of the best moral preventives against an eager craving for riches.

But the surest moral obstruction against the Race for Wealth may be found in the Divine rule, which is so comprehensive (but alas! not now very effective) that it cannot be too often repeated, viz.—“Do unto others as you would wish others to do unto you.” You can enforce this rule on yourself by applying it in a negative form, thus—I shall never do anything against another person, however great might be the gain, which I would not like another should do against me. Then again put specific cases, thus—Would I like that others should deceive or cheat me, or openly or secretly rob me? Assuredly after such self-questioning none but a basely selfish person would persist in breaking this rule, in order to advance more rapidly in the Race for Wealth.

Should you wish to hear from me again on this subject, you must now favor me with an answer, giving me your candid opinion of my remarks contained in this and the next pre-

ceding letter ; whatever that opinion may be, rest assured of my continued affection.

MARIAN.

LETTER IX.

DEAR SISTER :

I must at once notice your suggestion of—a limit law, for it strikes me as being something definite, and as likely to prove effective in moderating the eagerness of men in the Race for Wealth. Such a law would greatly help to change the present state of things—the rich now growing richer, and the poor, poorer—into a system by which the rich would become poorer, without sinking into poverty ; and the poor, richer, without rising into wealth : thence would follow your favorite object—*moderate inequality of wealth*. Such a law would prevent another of those violent revolutions, which have been forced on by unequal taxation and excessive accumulation of private and corporate property. These were the main causes of all the great modern revolutions—of the English revolution in the times of

Charles and Cromwell—of our own great revolution—of the first French revolution—and lastly, the question, whether human beings should be held as private property, brought on our civil war. Shall we be again forced to have recourse to that remedy? Very probably so, if no preventive be applied to the present course of things; then we would be driven to a remedy as fatal as the disease; either must result in our destruction as a free people and united nation. Unless some legal preventive be adopted, such a disaster may overwhelm us in less than a generation. Thirty years ago, one hundred thousand dollars were considered to be as large a capital as a million is at present. From this tenfold increase of measure, there have sprung up a tenfold eagerness for wealth—a tenfold extravagance and gaudiness of display, with proportionate evil results to morals and liberty. In a former letter, you suggested that individuals might be allowed to amass property to the amount of—ten millions! I must say that for a moderate person you are enormously liberal to others; if that amount were permitted, there might as well be no limit law—you would allow to one, a sum that would make ten men rich! Now, though not as much opposed as you to vast accumulations, I would not permit any citizen to amass above the value of one million—that sum would afford ample

means for effecting the useful or generous designs to which you alluded. As we agree on the utility of a limit law, you should at once set about inducing others to join you in efforts to have it enacted. For that purpose, your sex would prove effective workers, women ever being zealous and persistent in a good cause; but they now fritter away these useful qualities in fruitless efforts to attain results, which would follow more surely from the operation of a limit law. The success of women in their laudable efforts to suppress drunkenness and general vice, is far from being commensurate with their zeal and persistence; nor are the results permanent; within thirty years, at least three grand crusades have been undertaken against intemperance, yet still this sin-and-misery-breeding vice widely prevails. Why this comparative failure? Because one of the main causes of that vice has not been removed, but ever irritates the vice into renewed life and strength. Men in general do not desire intoxicating liquors merely for their effects; they are often driven to use such stupifying drinks through hopelessness of ever obtaining a comfortable amount of property, or by bitterness and recklessness of spirit at beholding others, no better than themselves, rolling in wealth. Give such men some clearer prospect of gaining a living income, by removing from their

course, through a limit law, those who may have already reached the goal of abundance, and thus inspiring brighter hopes, you will spread widely a higher morality. Extirpate, by a limit law, vast inequality of wealth, that main root of the Upas of drunkenness, and you will then easily cut off its weakened branches of vice and misery. Banish despair by raising hope, thus you will lay a sure and lasting foundation for temperance, morality, and content. Work then for a law to limit the accumulation of private wealth; a law that would protect the poor from oppression and remove their discontent—and the rich from jealous hatred and revolution, should be anxiously desired by both.

If it should appear that the general welfare would be injured, by such a law causing a skilful manager to withdraw from any business, he might be allowed to retain the management; and in order to give him a personal interest in the success of the business, he might be granted a small percentage of the profits, the remainder of these being distributed among the workpeople, who should also have received their usual wages; the manager should also be secured against any liability in case the business should not succeed. Thus he would be gratified by the recognition of his skill; and by having the opportunity of proving

that he had not been working merely to gather up riches, but also for the welfare of his fellow-men: while at the same time the country instead of losing, would gain politically and socially, by the diffusion of the profits among the people.

This other great benefit would result from a *limit law*—it would effectually prevent *labor strikes*, so destructive of mutual good feelings among citizens, and of the prosperity of all. When men should know that no person could amass more than a moderate amount of property, which all might hope to gain, they would cease to envy or attack capital; they would see plainly that to destroy property, would lessen the chance of each man of amassing something for himself, and would destroy the prosperity of all alike.

To have a limit law enacted may be difficult, but to declare it impossible would be absurd in this country, whose citizens can, by their votes, so freely express and so readily enforce their will—here the ballot-box is an autocrat, whose behests all must obey; work then for a limit law by rousing that autocrat thus to enforce his great power for the welfare of our country. The great need of such a law is proved by the daily recurring fact, that death and the subsequent redistribution of property are not sufficient to prevent the accumulation

of enormous riches by individuals, or the consequent evil results to the freedom and morality of the people.

If women desire to acquire the political power of voting for laws or law-makers, they could find no surer method of succeeding, than by suggesting useful general laws, and by exerting their indirect, yet strong, power to have them enacted; thus proving their capacity for legislating wisely, they could more readily secure equal and full opportunities with men for sharing in the government of their country.

Of course, dear Sister, you perceive that, no more than any human law, a limit law would not free us from all discontent or misery, for "the poor we shall always have among us;" that law certainly would not bring on the—Millennium, but it would advance us, if not very far, at least over the greatest difficulty, the first step towards that condition of the world we all so ardently hope for, and which has been promised for those who may live to that desirable period. Assuredly the names of those who would succeed in having a limit law enacted, would be consecrated in the memories of a grateful posterity. Shall your name, dear Sister, or that of any of your friends, thus brighten a page of our country's history?

Let me now sum up the points on which we

mainly agree, viz.—that the desire to acquire property is natural and beneficial, but which, when carried to excess, leads to oppression and revolution—that vast accumulations of private wealth produce evils, which not being fully remedied by redistribution of property at the death of the possessor, ought to be remedied by a limit law—that that law should limit strictly the amount of property any individual could possess—that the limit should not be very narrow, so as not to suppress the spirit of enterprise or of generosity—that any excess above the limit should be confiscated for the benefit of the State—that such a law being for the interest of rich and poor alike, both should desire and work for its enactment—that such a law could and should be passed by the votes of the citizens, in all the States of the Union—that women having no direct power, yet much indirectly, over votes, should exert their power in favor of a law so likely to prove equally beneficial to both sexes—that such a law would prevent labor strikes, arising from jealousy and ignorance of the amount of profits, and would revive, advance and preserve the freedom, welfare and happiness of our country.

I had some thought of asking you to join with me in an effort to prevail on our Uncle, the statesman, to form a *Limit Law Party*;

but on further consideration, I think it would not be well to do so, for as the question concerns the welfare of all, it should not be used to rouse the sympathy or activity of a mere party, but of the whole people—we should not, “Give up to a party what is meant for mankind.” But our personal disinclination to attempt forming such a party, should not of course induce us to oppose others in such an attempt

But, dear Sister, now leaving the further discussion of a Limit Law, in its full political and financial bearings, until we meet again, and returning to the general subject of your letters, I freely acknowledge that on the whole your representations, regarding the bad social effects of great riches, and the moral dangers incurred in their pursuit, have made a deep impression on my mind. Still, I feel it will be difficult to avoid imitating the crowds who are rushing onward so eagerly in the Race for Wealth. While I see so many intelligent and seemingly honest men working, scheming and plotting to amass riches—while I see the sweet, enticing smiles of some of the fairest of your sex bestowed on notorious knaves, in the mean hope of sharing their plunder—while I see such doings, I confess I find it hard to refrain from following the course of those men of greed, however base, dishonest, or dishonorable it may

be. From these remarks you can judge that you have not fully convinced me of the real worthlessness and danger of great riches. If then you wish or hope to moderate my zeal in the Race for Wealth, you must offer me some higher and more lasting motives of conduct, than the respect and favor of fellow-men and my own esteem—you must warn and turn me from the pursuit of wealth by stronger objections, than the pain of bodily labor, or mental troubles, or than the contempt or hatred of moderate and honorable fellow-citizens.

Anxiously hoping that you will be able to indicate some such higher motives of action ; and that, by thus removing from my mind all uncertainty on this important subject, you will enable me to pursue firmly such a course of conduct as any just and sensible man, or you and all reasonable women, might approve, I renew the assurance of my sincere affection for you.

GEORGE.

LETTER X.

MY DEAR BROTHER :

I have always thought that you possess much nobleness of character—that you despise meanness and dishonesty—that even your desire for wealth was not excited by mere greed or sensuality, but by the hope that it would enable you to work more efficiently for the benefit of our country and of mankind—having this opinion of you, I am not surprised that you require higher rules of conduct, than those founded on worldly or selfish motives.

The highest, surest and wisest rules for our conduct are founded, as you may already know, on religion; and therefore I shall here offer you a few remarks on that subject, as far as it relates to riches. But while doing so, I shall address you as one having, like myself, the seven following points of belief confirmed in your mind.

1. That you, dear Brother, consider yourself to be—not a mere beast of the fields, but a man possessed of an immortal soul—that you believe, not only through divine revelation, but

also through a natural, inborn, irrepressible proof within yourself, that your soul is immortal—and, that in eternity, it will enter into a state of pleasure or of pain, according to your faith and deeds in this world.

2. That you know—this belief regarding the soul and its future condition, is clearly explained and confirmed by the teachings of the Christian religion.

3. That you know—such were and are the beliefs of the wisest and best of men, in the most enlightened countries.

4. That you know—this religion by its conformity with, and thence by its fitness for, the nature of man, is most conducive to his welfare and happiness, thus clearly indicating its divine source.

5. That you know—wherever this religion prevails, men are there most civilized, and thence enjoy as much comfort and happiness as this world can afford.

6. That you know—if the teachings of this religion were fully and faithfully practiced, mankind would enjoy on earth a large foretaste of the happiness of heaven.

7. That you know—without this religion there would be no, or but little, self-denial, charity, or pure morals, as every one might and would then act, just as his fancy or passions might dictate ; no one caring much to be

virtuous, nor fearing to be wicked, since there would be no other rewards or punishments, than merely such as might be awarded in this world, during the short period of the life of man: that unrestrained by the hope or fear of eternity, unbelieving men would freely indulge in their brutal passions, crying out—"let us eat and drink, for to-morrow we shall die." As an answer to those vain words of the thoughtless, how impressive is the following warning—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know that for all these things God will bring thee into judgment."

Now, dear Brother, if I were not assured of these exalting truths, and of your belief in them, I should scarcely take the trouble of adducing warnings from the Scriptures, against an eager Race for Wealth; for it would matter little what a soulless being, a mere animal, might do, in its fleeting course of only three score years and ten. But being assured of your belief in the above points—a belief which cannot fail of being strengthened by reading of, and observing, the actions and condition of mankind throughout the earth—I shall now submit to you a few short remarks on some of the warnings and counsels regarding

riches, that are recorded in the divine Testaments.

The conformity of the Christian religion with the nature of man, is plainly seen by its teachings about property. Some men are lazy, careless, or wasteful ; others toil incessantly, being avaricious, miserly, or vain. To control men of these different characters for their own good, Christianity exhorts the former to practise industry and economy ; and warns the latter against covetousness, and laboring over much for the things of this world.

In the first place, let us examine both the direct and the implied exhortations to industry and economy, many such may be found throughout both Testaments ; but knowing that you read often in these books, I shall notice only some selected texts. As you will show these letters to some of your friends, perhaps I should quote more texts and extend my remarks on them, and thus possibly induce those friends to cease killing their already swift passing time with light literature, and lead them to read pages that will prepare them for eternal life.

Some very impressive and practical texts on our subject are found in the Proverbs of Solomon ; which for their wisdom and knowledge of human nature, are as applicable to man and society now, as when they were written three

thousand years ago ; and which have caused, as you know, the name of their author and the fame of his wisdom to prevail widely among mankind in the saying—"as wise as Solomon." So, dear Brother, if you wish to know much about the ways of certain men, and of the world generally—to know whom or what to seek or avoid, without running the risk of close personal experience, study these Proverbs.

Their sixth chapter contains a forcible exhortation to industry, in the simple and pleasing picture of the industrious ant, which, by providing in due season for the future, affords a warning lesson to the sluggard, who through his idleness falls into want and misery. In another place (20 ch.) it is said—"The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest and have nothing." And again (26 ch.) it is said—"The slothful man saith, there is a lion in the way, a lion in the street." These texts present striking types of the common excuses for idleness, and of its painful results ; and both are unhappily as prevalent now as in ancient times. Have you, dear Brother, never made a frivolous excuse, to avoid a necessary or sacred duty ? Have you never pretended that the weather was too hot, or too cold, or too wet, to allow of your uniting with fellow-Christians in church, to offer public thanksgivings to the Creator of all

things and beings? You cannot be offended at these questions, for you know that such weak excuses are often made even by the well-inclined, and still oftener by the thoughtless, the sensual and the covetous.

In the thirty-first chapter special encouragement is given to the industrious of my sex, in the following words—"10. Who can find a virtuous woman? for her price is above rubies. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her."

This last verse contains not only praise for industrious women, but also this plain suggestion for thankless husbands—that praise when due should be given to one's own wife, and not be reserved entirely for those of others.

You may readily find other exhortations and encouragements to industry, both in the Proverbs and Ecclesiastes; but let us now select a few from the New Testament.

You will first observe that the Disciples were workmen, fishermen, husbandmen, etc., that St. Paul was a tent-maker, that even Christ himself wrought as a carpenter. In several of His parables, you will find lessons which plainly suggest the necessity of being industrious. For instance, the parable of the Talents (Matt. 25) forcibly suggests the

duty and propriety of improving our means and powers. In various other texts (11 and 12 Luke) Christ directly exhorts us to give alms ; which of course implies the necessity of providing the means for doing so. His striking and affecting parable of the Prodigal Son (Luke 15) affords an impressive warning against extravagance.

Christ also gives a direct exhortation to practice economy when, after having miraculously and abundantly fed many thousands with a few loaves and fish, (St. John 6.) He commands his Disciples to—"Gather up the fragments that remain, that nothing be lost."

You may easily find many other texts bearing on these points ; but on the whole, you will observe that Christ does not praise industry so forcibly as he condemns covetousness—for man is most prone to grasp at gain—to let the material overcome the spiritual part of his nature. Let me entreat you, dear Brother, not to suffer yourself to be thus overcome.

We may now consider a few texts regarding industry, from the records of the Apostles. In the twelfth chapter of St. Paul's letters to the Romans, you will find such a fund of good sense, charity and kindness, that it cannot fail to move even the thoughtless and hardened to admire and obey. Among other things, he there beseeches his readers in these words re-

lating to our point—"Not to be slothful in business"—"Distributing to the necessities of the saints ; given to hospitality"—to "Provide things honest in the sight of all men," etc. But read the whole chapter, it will give you lessons for this world, that cannot fail to help you well on your way to a better one.

In his second letter to the Corinthians, Paul exhorts them to give alms liberally—"not grudgingly, or of necessity ; for God loveth a cheerful giver." The same Apostle in his second letter to the Thessalonians, exhorts them still more forcibly to shun idleness and evil company. But I shall quote only these few spirited words, which will assuredly induce you, a man of spirit, to read the whole chapter—"Neither did we eat any man's bread for naught ; but wrought with labor and travail night and day, that we might not be chargeable to any of you" "For even when we were with you, this we commanded you, that if any would not work neither should he eat." What a powerful enforcement are these words of the noble duty, that every one should support himself by his own honest industry !

You may find many other texts which encourage industry, these with your own good sense will be sufficient, so I need not insist further on the necessity of practicing that virtue. I had intended to submit to you here some

texts and remarks regarding covetousness and riches, but I must reserve them for another letter, which I trust will not prove less acceptable to you, because of its coming from an affectionate Sister.

MARIAN.

LETTER XI.

DEAR BROTHER :

Let us now consider the texts on covetousness and riches, but only a few, as I know you are not so vain and thoughtless, as to neglect to read frequently in that Book which, for so many ages, has guided and controlled the laws and morals of the best and most intelligent men and nations of the earth.

In the first place, you will find a strong protest, a positive order, against covetousness, that eager desire for Wealth, in two of God's special commandments, viz., "Thou shalt not steal." "Thou shalt not covet . . . anything that is thy neighbor's." (Exod. 20.)

During an eager Race for Wealth the avaricious can scarcely avoid breaking these com-

mandments, either directly or indirectly, either audaciously or cunningly; but any person so acting, if robbed in turn during this eager Race, loses the right of complaining; but the moderate man obeying these commandments can fairly demand help from his fellow-citizens against a robber or cheat.

These commandments refer to our conduct towards men, but there is another which tells us our duty towards God—viz., “9. Six days shalt thou labor and do all thy work; 10. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.”

When obeyed this commandment is a merciful hinderance in the Race for Wealth. But do the avaricious, the eager Racers after Wealth, obey it? Do they not rather show plainly by their actions, that they blasphemously consider it as a means of robbing them of a seventh part of their riches? Do they not without need, openly, shamelessly, work on the Sabbath; then privately balancing their accounts, or forming new schemes to increase their hoards? Such men will find that wealth thus made, in disregard of God or of man, though it may delight them for a time, cannot

save them from contempt here nor from woe in eternity.

Leaving you to select for yourself many other references to covetousness and riches, from the next succeeding books, I shall now quote texts on these subjects from the Proverbs. You will there find that riches are not wholly condemned; but though they are promised as a reward to the diligent and liberal, they are shown to be a curse to the covetous and miserly. There we are told that —“The hand of the diligent maketh rich;” but again it is said—“He that trusteth in his riches shall fall.”

In another place we read—“The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.” (28. 11.) There also you can find these words, so often proved to be true in our days—“Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away, as an eagle towards heaven.” Even at present, a very striking exemplification of this text exists among us.—A very aged man whose millions mounted far up into the teens, lost them all, while he was yet striving to rake up more heaps of treasure; he did not leave them by dying, but they left him, “they made themselves wings,” while he was still desperately struggling to hold them in his

grasp. During the full tide of his success, he thought to bribe men and angels by founding a college, for the instruction of guides to encourage and lead us on the way from earth to heaven ; but he failed in his bribe, that feeble effort to make amends for his long worship of mammon ; he never thought that there is a far wider difference, than mere length of words, between sanctity and sanctimoniousness. But before the storm of ill-fortune burst upon him, he had happily for himself dropped anchors to windward, which saved him from being wrecked and cast away on the rocky, inhospitable shores of Poorhouse Bay. So now he amuses himself, as in a circus, by watching the desperate combats of bulls and bears in the arena of the Stock board—poor man, “even in his ashes live his wonted fires!”

From Proverbs, here are two more texts, of which the last one suggests a strong condemnation of an eager Race for Wealth:—“A good name is rather to be chosen than great riches, and loving favor than silver or gold.” “He that maketh *haste* to be rich shall not be innocent.” (28, 20). Observe the force of that word *haste*, it plainly points out the main cause of most of the sins and crimes committed in the Race for Wealth.

Let us now turn to the New Testament, and consider the texts which declare the judgment

of Christ and his Apostles regarding riches. In his Sermon on the Mount, Christ exhorts us not to lay up treasures on earth, but in heaven—"For where your treasure is, there will your heart be also." But how can we lay up treasures in heaven? Faith in God, and acting as He desires towards our fellow-men on earth, will constitute treasures, which having led the heart to heaven, will also there prepare a joyful entrance for the soul. Christ further says—"No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Whatever we do then, dear Brother, let us not be slaves to riches, though we may properly make them slaves to our good designs. But read that whole Sermon, for if you have mind or heart, it cannot fail to do good to both.

At another time, Christ thus teaches his Disciples—"Verily, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." What a solemn warning against burthening ourselves with wealth! When, on hearing these words, his Disciples asked—"Who then can be saved?" Christ answered—"With man this is impossible, but with God all things are possible." By this answer he plainly showed that the condition of the rich

is not utterly hopeless—that they may still trust in the power and goodness of God. Now pray read the twelfth chapter of St. Luke, you will there find an impressive parable, showing how transitory are riches ; thence you can judge how great is the folly of amassing them.

Read also the sixth chapter of St. Paul's first letter to the Apostle Timothy ; you will find it full of admirable counsels to the rich, showing them plainly the folly of engaging in an eager Race for Wealth. On this point he says—"For we have brought nothing into this world, and it is certain we can carry nothing out."—"And having food and raiment, let us be therewith content." The following parts of two other verses, warn us against the consequences of the desire for wealth—"But they that will be rich fall into temptation and a snare," etc.—"For the love of money is the root of all evil," etc.

But again I advise you, dear Brother, to read the whole chapter, for however wise or learned you may be, it will add to your wisdom and knowledge.

From these few texts, selected from both Testaments, you can conclude that industry and economy are commended, but that anxious desire or toil for wealth is condemned—that though riches are promised as a reward for a

certain course of life, yet that greed or love of them is strongly denounced. Thus by contrasted counsels and exhortations regarding riches, men of opposite characters are all encouraged to fulfill properly their duties on earth, and thence to hope that they may render themselves, in some degree, worthy of the rewards of heaven.

From these and other texts, we may certainly draw the following conclusions—that poverty of itself is no merit, nor the mere possession of riches a sin—that our opinion of each respectively, should be formed according to the cause of the one, and the source and use made of the other: there is no merit in the poverty of the lazy or vicious, nor sin in the riches of the industrious and virtuous.

Assuredly, the rich should not condemn or despise indiscriminately all the poor; nor should the poor envy or hate all who possess riches. You know, dear Brother, that on both sides, many are guilty of this great injustice.

On these two points, moderation and avarice in the Race for Wealth, I shall finish my quotations with the admirable prayer of Agur, which so clearly indicates a just medium for our desire for property, and which, as you know, is found in the 30th chapter of Proverbs:

“7. Two things have I required of thee; deny me them not before I die: Remove far

from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

You must admit, dear Brother, that only silly, thoughtless, or brutal persons could reject the advice and promises of these texts—presenting so forcibly their wise and exalted motives for our observing of moderation in the Race for Wealth; assuredly they will at least guide and control you in that Race—you who possess a stronger and more thoughtful mind than is common.

And truly, what higher, better, or more lasting motives of conduct could we find—than that of showing our love for our Creator, by obeying his beneficent commands—than that of helping our helpless and distressed fellow-men—than that of preparing our souls for the companionship of angels in the joys of eternity? That such company and such joys may be yours, dear Brother, is the sincere prayer of your affectionate sister.

It may be that you, like many others, are careless or lukewarm in restraining your desire or efforts for wealth, so that you might render yourself more worthy of the rewards of heaven, because these, not being precisely described,

are above your comprehension. The angels are represented as being arrayed in bright robes, as bearing palms of victory, or as rejoicing with songs and the music of harps. These representations are given merely as general symbols of joy, which we can understand, as decorations and music are usual accompaniment of rejoicings on earth.

We can infer something further of the nature of the joys of heaven, from what St. John says in the Revelations, concerning the New Jerusalem : (21, 4).

“And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.”

A more precise picture of the joys of heaven has not been given us, because of the happily wide difference in the tempers and desires of mankind. What some love, others hate—what gives pleasure to some, brings torment to others. According as we advance from youth to age, according as our varying passions are stronger or weaker, we change and differ widely in our wishes and feelings. To meet these variations in our nature and feelings, a general symbolical outline of the blessings of heaven have been given us, which may suit persons of every age, of every temperament,

and of every clime ; so that all may work and strive with firm faith and hope of attaining the desired and promised blessings. That the joys of heaven are blissful, ecstatic, we can judge from these words of the Prophet Isaiah—"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for Him." (Ish. 64.)

Referring to this, St. Paul says—"But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love him." (1 Cor. 2.)

I trust and hope, my dear Brother, that seeing how shortlived and unsatisfactory are the pleasures of this world, you will resolutely abate your eagerness in the Race for Wealth ; as then you may prepare yourself more carefully for your last hour on earth, and thence you may triumphantly exclaim—"O Death, where is thy sting ! O Grave, where is thy victory !" and calmly breathe your last, in the firm trust that your soul will ascend to heaven, there to enjoy those immortal blessings—"that God has prepared for them that love him."

On your return home, dear Brother, we can converse and study more fully on these solemn and interesting subjects ; in the mean-

time, by sending me another letter, expressing your present feelings and opinions, you would highly gratify your ever affectionate Sister—

MARIAN.

LETTER XII.

MY DEAR SISTER :

You have conquered ! I gladly yield to your counsels, strengthened as they have been by special reading, and by my own thoughts and observations. For guiding or controlling my thoughts and actions, you have truly shown me higher, nobler, and more lasting motives, than any founded merely on the pains or pleasures of this world.

To love and obey a Creator, who has placed us on earth so far above the level of the brutes—to help our fellow-men, and to work for their welfare—“to love God above all things and our neighbors as ourselves”—to aspire for that immortal happiness, which we may enjoy in the company of angelic hosts—these indeed are motives that may well move us to restrain with unwearied zeal every inflamed passion or base desire—and induce us to put in practice

every worthy thought by worthy deeds. As they were influenced and exalted by such divine motives, we can scarcely wonder at the willing, joyful sacrifice of their lives by the Martyrs of our faith. Influenced then by these motives, I shall firmly restrain my eagerness in the Race for Wealth. But as my obedience to God, and my duty to myself and others, demand that I should be industrious, I shall not withdraw altogether from the Race; still I shall so control and limit my exertions therein, that I may never break the divine rule—"to do unto others, as I would wish others to do unto me."

I have been again reading your letters, and have formed the following short synopsis of them, for my own behoof and that of friends, some of whom are in need of, and may profit by, your counsels and advice.

1. In an eager Race for Wealth, we must sacrifice—time and health—friendship, honor and honesty; we must commit, and submit to, mean, base and cruel actions; yet after all, there is but a bare possibility that we may gain riches. Experience has often proved the truth of this statement.

2. In an eager Race for Wealth, we incur open or secret envy, hatred, or contempt, which will be but the more inflamed, the more we extend our ostentatious liberality.

3. In an eager Race for Wealth, we transgress divine and human laws ; thus setting an evil example to our fellow-citizens, we debase their morals, and thence we destroy their welfare, and ruin the reputation of our country.

4. But above all, in an eager Race for Wealth, we grieve our Creator by neglecting or breaking the beneficent laws he has made for our real and lasting welfare ; then hateful to men, and displeasing to Him, our departing spirit may well despair of His mercy in Eternity.

1. On the other hand, by moderate industry and skill we may secure a comfortable competence—may be able to help others less fortunate—and may find time to improve our own mental, moral and physical condition.

2. By moderation in the Race for Wealth, we may secure our own fair esteem, the good will of friends and neighbors, and the respect of our fellow-citizens.

3. By moderation in the Race for Wealth, we offer a good and encouraging example, and thus we may promote the welfare and happiness of fellow-men, and the honor and reputation of our country.

4. By moderation in the Race for Wealth, we obey the explicit commands of God ; hence we may calmly, gladly depart from this world, with the firm hope of being received with rejoicing among the blessed in heaven. Now,

my dear Sister, having plainly before me these widely different results—misery or comparative happiness on earth, and a woeful or blessed existence hereafter—I would deem myself a very thoughtless, sensual, or even brutal being, if I did not resolve to moderate my efforts in the Race for Wealth. By moderate industry I may obtain more than a sufficiency for all my reasonable wants—if I should not, I may still have my own fair esteem, my peace of mind, and my divine hopes.

But if by moderate and honest industry, I should obtain not only competence, but even great riches, as sometimes happens, I would then endeavor to manage and distribute these in such a way, that when I should “stand before God,” to hear my record read from “the Book of Life,” I might firmly trust and hope to hear those joyful words of the parable, addressed to me from the awful and merciful judgment seat—“Well done thou good and faithful servant enter thou into the joy of thy Lord.”

On my return home, my dear Sister, I shall offer you my most sincere, heartfelt thanks, for the good counsels and advice you have given to me, your very grateful Brother

GEORGE.

LETTER XIII.

MY DEAR SISTER :

“Pity the sorrows of a poor young man”—I cannot quit my present post—for some months more ; I cannot return home, as I had hoped, nor have the pleasure of seeing you. Yet we may be consoled in our disappointment, on considering that the delay is caused not by my desire of increasing my gains, but by my wish to help a worthy man in his business troubles, and thus to keep together an amiable family. During this lengthened absence, I trust you will not refuse to renew our correspondence, which has afforded me at least so much instruction and pleasure. In that hope, I now submit to you some additional remarks on the questions of property and the Race for Wealth.

I begin by stating this principle—that in all laws made to guide or restrain man, man’s nature should be controlled, but never tried to be suppressed: unless this principle be observed, it were vain to

hope to make laws effective—nature will rebel against laws that enslave instead of guiding or protecting. Now, Communists, desiring community or equality of property, utterly neglect this principle in their plans; they forget that the desire for private property is not a mere artificial growth, but is inherent in man, is born with him.

The savage in his wigwam must have his own blanket and his own tomahawk—as the prince in his palace must have his own robes and his own sword. The weak child will contend as desperately and passionately for his own toys as the stout man will for his own goods: both, thus obeying a law of their nature. Community of property then, as it attempts to trample out the nature of man, must fail. The system has indeed sometimes partially succeeded, when ostensibly united with a system of religion; but all such establishments have been only on a small scale, yet large enough to prove that they could not be carried on extensively—and that their principles when enforced bring on a moral, intellectual and physical deterioration in man.

The condition and feelings of the denizens of the establishments of the celibate Shakers, or of the polygamous Mormons, or of the promiscuous Noyesites, have proved that in order to attain the highest degree of intellec-

tual, moral or physical well-being on earth, man craves and requires more individual power over property, than such societies will allow. This phrase—community of property, has two meanings—(1) it may mean that the property of a nation should be amassed in a common fund, from which a share might be drawn periodically by each individual according to his wants; the nature and extent of these being of course judged and controlled by society, through its appointed officials—or (2) it may mean that property should be equally divided, from time to time, among the individuals of the community. If taken in the first meaning, things had better remain as they are; for the property thus in common must still be managed and distributed by numerous bodies of officials, who possibly might be above all human weakness or baseness—but has experience shown that such would be the case? Should the principle of Community prevail in this sense, the whole world would be no better than a prison ruled by keepers, to whom each person must apply for his or her rations. What a happy lot for all, thus to be under perpetual subjection or control as children, or as criminals! In the second sense, the principle being likewise contrary to the feelings of man, the results

would be equally deplorable, as may be seen by putting a single case.

There is one million of inhabitants in New York, one of whom possesses, say, twenty millions of dollars, the others—nothing. Should that sum be equally divided among the people, each would have twenty dollars. But at the end of a week, how much would each have? A few perhaps some thousands—a greater number some hundreds—but the vast majority would probably possess—not one cent: such a result must follow from the different temperaments of men.

Certain Communists assert that “property is robbery.” Then all men, even Communists, are robbers in spirit, for all desire property. But even your scheme, Mr. Communist, would not prevent unequal shares in possessions, which you call robbery. All men are not equal in size, nor in appetite; nor does size bestow superior capacity or force; yet all must be fed and clothed according to their needs. Thence the broad-shouldered and long-limbed man must *rob* his smaller fellows in order to supply his wardrobe; and the gluttonous must starve or *rob* the abstemious. So, Mr. Communist, to carry out your fine theories to a just conclusion, you must use the bed of Procrustes—you must chop all men down to an equal size—must make all equal in mind

and appetite—you must perform these miracles, before you, with thoughtless or selfish philanthropy, can justly cry out so loudly against the holders of property—stop thief.

Some men demand that the principle of community should be applied only to certain kinds of property—to land, mines, banks and railroads; all these, it is proposed, should be placed under a general management or government for the common benefit of the people. Hopes of benefit from such an arrangement are sadly darkened by experience. The conduct of affairs by a general government, often fails to satisfy even moderate expectations. Rulers and officers are incapable or corrupt, thence come mismanagement and plundering, bringing suffering and disgrace on the whole country: do not many recent occurrences unfortunately justify this statement? In the private or corporate management of any business, though there may be delinquency, yet the officials having a direct personal interest watch over the work with the closest care, and thence comes the greatest profit. Would efficient and pure managers be more easily found for public than for private business? Does the wish for the general welfare always, or ever, prove as strong as the sense of personal interest? In view of the negative replies that must be given to these questions, it

must be allowed that it would be ruinous to the properties in question, to subject them to public or national management. At the same time, it must be acknowledged that the private management of roads, mines and banks requires much improvement, in order that the people may obtain from them as much benefit as may be fairly claimed.

Communism, mutualism, or whatever it may be called, still but means this—passing the control of capital from one class of persons to another ; that other being more numerous and less interested, will therefore be less careful, less efficient, and so less productive of benefit to all.

Thoughtless or knavish persons have this phrase for a favorite cry—the emancipation of working men ! Emancipation from what ? From labor ? That is impossible since this doom was pronounced on all the sons of men —“In the sweat of thy face shalt thou eat bread.” Emancipation from capital is equally impossible, for capital consists not of cash alone—credit is capital—so is mind—so is skill—so is health—so is strength. But taking the word in its narrowest sense—as cash, there can be no emancipation from it—it may be transferred, but still its managers must rule, and workers obey. This is very plainly seen in the Railroad business, the capital of which

is owned by millions of persons, both among the rich and the poor—the owners of thousands or of a few hundreds, yet the managers of the roads necessarily rule the workers as absolutely as if owners of the whole capital. Emancipation of workers then is a mere high-sounding phrase, teaching nothing, but suggesting violence and folly. What labor wants and may fairly demand is a larger return for its capital of strength and skill; or a just share of the produce of the combined capitals—cash and labor.

From seeing the unhappiness, discontent and oppression arising from vast masses of wealth in the hands of individuals, and the corruption spread by it when controlled by irresponsible corporations, no doubt many worthy persons think that community of property is desirable and feasible: for there are worthy persons whose minds constantly run to extremes—there is misery consequent on drinking strong liquors, therefore there must be no alcohol—there is sometimes misery in marriage, therefore there shall be no marriages—and there is misery consequent on the unequal distribution of property, therefore there must be no private accumulation of wealth. Such opinions may be founded on an amiable philanthropy, but certainly not on sound reason.

But if community of property injuriously

opposes a natural desire of man, the excessive indulgence of that desire is no less destructive of his welfare. A slight survey of past and present events will confirm this statement. The amassing of land by individuals and corporations was a leading cause of the great French Revolution; and a similar cause is now rapidly spreading revolutionary principles, even agrarianism, throughout the British Kingdoms. The boundless accumulation of wealth by individuals through trade and commerce, has also produced violent changes in States and governments. The commercial republics, Venice, Genoa and Florence, afford striking proofs of such results. According as their citizens became enriched, the governments of those States changed from democracies to plutocracies, and then to close aristocracies, until finally—after a lengthened course of suffering and debasement for the people, but perhaps of power and glory for their rulers—those States now form fractions of an unstable Kingdom. May not a similar series of calamitous changes occur among us? Free industry, trade and commerce produce wealth—wealth brings on assumption of power and oppression—oppression excites insurrections—which may terminate in renewed freedom or grinding tyranny.

During the unrestrained pursuit of wealth,

morals suffer no less than liberty. Gain begets greed—greed, trickery—and trickery, dishonesty ; then vast riches being accumulated, up spring arrogance and luxury on the one side—but on the other, baseness and subserviency, with secret or open rancor and discontent. All those evils, if they would not be wholly prevented, would be controlled and modified by your suggested Limit Law. On all the points above noted, the fearful and destructive events which occurred, a few years ago in Paris, afford a striking lesson, and ought to serve as a warning to individuals and corporations not to form vast masses of private wealth : for it was mainly to procure an equal distribution of property that those fearful deeds were perpetrated. The sight of enormously disproportioned wealth, and of extravagant luxury, will ever rouse envy and desire—thence follow plans and plots to plunder and to seize a share of the spoils. So in that city of mingled joyous brightness and despairing gloom, millions of property were recklessly, needlessly destroyed—hundreds of harmless, innocent citizens were slaughtered without pity or remorse—every sentiment of justice or mercy was impiously outraged. And all those atrocious deeds were done for property—but in the name of philanthropy !

It may be said—there is no danger of such

events occurring in these United States, their citizens are too moral and enlightened to be led into similar outrages against humanity and civilization. On the contrary, the very fact of the superior enlightenment of the poorer citizens of the Union, would rather hasten than retard an insurrection against vast accumulations of private wealth ; and would incite them to work for the success of their designs through the most threatening dangers and severest sufferings—destruction and cruelty keeping pace with the opposition offered. Enlightenment makes poor citizens more sensible of their hard lot in life ; it makes them see more clearly, and feel more bitterly the depth of the contrast between their condition and that of the very rich ; and it also enables them to foresee that vast private and combined wealth endangers their liberty. Enlightenment may restrain for a time, but it will not root out the natural passions and feelings—restraint will rather cause these to rage more violently when at last forced to break forth. They are not unenlightened, nor are they few, who would fain make us a nation of fraudulent debtors—who would persuade us to pay with that which is of less value, than that which we received, and which we promised to return in full. On referring to the past, this dependence on mere enlightenment will be seen in all its weakness. How did it

happen that, at no distant day, enlightenment did not prevent the rising of destructive, well-dressed slavery mobs throughout the Union? The main inciting spirit of those mobs was—property. Should another agitation arise on this question (it has risen and is spreading) who can estimate the destruction that must ensue? Were the atrocities at Pittsburg much less than those at Paris? Is it utterly impossible that similar calamities should fall on New York, Philadelphia, or Boston? And should the Fifth Avenue, or Beacon, or Chestnut, or Broad streets be in flames from end to end, what in such cases would be the feelings of the poorer denizens of the foul and crowded tenements down town, or at the North End, or below Lombard? Would they with all their enlightenment, wring their hands in grief, bewailing the losses of their rich neighbors? No, nothing of the kind. Their thoughts, if not their words, would be—“Well, their loss is our gain, we shall now have plenty of work at our own prices, and some chance of better shelter.” Nor would such feelings—hard and selfish as they are, yet not altogether unjustifiable—be confined to the poorer dwellers in cities. Throughout the Union there are millions, not unenlightened, living in small, uncomfortable frame or log cabins, with little prospect of securing better homes, even that prospect be-

coming yearly more gloomy. When the dwellers in such cabins behold the many-pillared mansion of the rich man shining from afar, amidst trim groves and lawns—or see his glittering equipage dashing along, and perhaps scattering mud or dust over a poor family trudging to work, do they view such sights without ill-will, envy, or hatred? If they do so, they display a great triumph over natural feeling—a triumph which would very quickly be changed, when the crisis should come for a serious battle between great riches and great poverty. Any one associating familiarly with the poor, may hear in private, even from those obsequious in public, “curses not loud but deep” against the rich, who whether justly or unjustly, are blamed as the direct or indirect cause of the wretched lot of their poorer fellow-citizens. In such cases, it is vain to preach political economy—to insist that loss to the rich, by destruction of property, is eventually loss to the poor, which no doubt is very true. But it is mere folly to talk about eventualities to him who is oppressed by present poverty; it is not yet quite common among men to look forward and wait for distant events—to forego probable comfort and enjoyment near at hand, for the sake of possible wealth and luxury in a distant day. Yet there are such men, but they are happily rare, for the worker for far-

off eventualities often turns into that amiable being—a miser.

It may be further objected against these remarks, that they refer to very improbable, or at least to very distant, dangers for this country—and that “sufficient for the day is the evil thereof.” If the extent of population, of unoccupied land, and of private wealth, with the thoughts, manners and customs which existed thirty years ago, be compared with any of these existing at the present day, it will be plain that distress, discontent and revolution in our communities cannot be a very doubtful, or distant danger : unless indeed less than half a century be deemed too long a period, to foresee and provide for the welfare of a nation ! Now, dear Sister, I pray you not to refuse me the pleasure of an answer to this letter, though it be longer than probably you will like ; the result of my having adopted your suggestion of thinking and reading more on the subject than I had previously. You also may have gained some more notions regarding property and its distribution ; if so, do communicate them to me as additional supports to my opinions, for I have read that one of the chief advocates of equality of property, is renewing his efforts to have that doctrine established throughout the land ; and that he is now supported by a numerous class of his fellow-citi-

zens for the highest office in his native State. But on whatever subject you may write to me, be assured your letter will prove most acceptable to your affectionate Brother—

GEORGE.

LETTER XIV.

MY DEAR BROTHER :

I do pity you, yet I pity myself much more, for being so much longer deprived of your society : at the same time, my pity for both is much softened by admiration of your generosity, in sacrificing your own interest in order to help a friend in trouble or distress. As you have various matters to engage your attention, our correspondence can scarcely be as necessary or agreeable to you as to me, I therefore renew it with pleasure ; and as I have lately been reading a speech, about equalization of property, made by the celebrated philanthropist and orator of Boston to whom you refer, I shall now offer you some remarks on that speech.

The orator in question, flinging away that lamp which guided the feet of another of our

celebrated orators, would fain persuade his fellow-citizens to enter on dark and untried paths, through which they would ultimately plunge into the abyss of anarchy. He avows that the meaning of the Labor Movement, which he so warmly advocated, is "the equalization of property." Very good! But in order to place such a state of society on a sure foundation, let us begin at the beginning—let us build on the bed-rock—let us require that henceforward all men must possess equal strength of body and of mind—all be equally industrious and saving—there must be no more weaklings nor Sampsons among us—no misers nor spendthrifts—all must be reduced to a dead level wilderness of unvaried, wearisome mortals. Then we might confidently hope to behold the enchanting scene which the orator presented in the following words—"My idea of civilization is a very high one, but the approach to it is a New England town of some two thousand inhabitants, with no rich man and no poor man in it, all connected, all mingling in the same society, every child meeting at the same school, no poor-house, no beggar, every house about on an equality, opportunities equal, nobody too proud to stand aloof, nobody too humble to be shut out. That's the highest idea civilization has reached yet." And a most charming picture it is, Mr.

Orator: to be perfect, it only requires that you should have sketched yourself into the scene, engaged in emptying your own cess-pool, or sweeping out your cattle-yard, or spreading the sweepings over your pumpkin patch, so that your pies might surpass those of all others in creation. Nothing like bringing schemes to a practical test—proving generalities by particulars—by such a process how quickly is absurdity stript of its borrowed garb of wisdom. To realize this orator's ideal, we must trample out some of the strongest passions and feelings of the human breast; to do that is the essence of tyranny, so that the orator advocated, perhaps unwittingly, the cause of tyranny. The picture however is not wholly ideal, for of it the orator said—"That's New England as it was fifty years ago." But the orator somewhat contradicted himself by another picture, presented in a preceding part of his speech, in the following words—"Long after 1801, the five points of Massachusetts' decency were, to trace your family back to the Mayflower, to graduate at Harvard College, be a doctor, or a lawyer, or a member of an orthodox church, pay your debts, and frighten your children to sleep by crying Thomas Jefferson. Our fathers talked equality, but they could not swallow it."

In these two pictures, it may be fairly said,

the Orator has effected miracles—the one is all shadow—the other all sunshine—such deeds could be performed by no common genius. Common artists only attempt to immitate nature by a judicious mingling of light and shade ; so the common-sense legislator in his laws, paying regard to the nature of man, allows of a judicious mixture of inequalities in property. It will be observed that the time and place of these contradictory pictures are coincident—both existing some fifty years ago, and both in Massachusetts. In further support of his views, the Orator proceeded to ask a certain “Mr. Critic,”—“Are you quite certain, are you absolutely certain, that the land system of Massachusetts, which allows a single family to gather into its lap the whole increase, is better than the land system of Japan, which, at each death, hands back the improved land to the State, and lets the whole community, which garners its wealth into that State, share the result?” “The *whole* increase!” How full of mistake or misrepresentation is that word *whole* in that place! Of course then “the single family” provides no stock, nor machinery, nor utensils, nor pays any wages; the former spring up as plentiful as weeds, while the laborers work only for their own amusement and the family’s profit!

The Orator then gave an instance of a lot of land in Boston, which being worth only a chest of tea in 1797, was sold lately for forty thousand dollars (\$40,000); and asserted that "the labor, the skill, the intellect, the toiling hands of 240,000 men made it worth 40,000 dollars." And according to his dictum, that sum should have been equally divided among the toilers; which would have yielded the dazzling result of 16 2-3 cents per man! Should the principle of equal division be enforced throughout the whole country, the results would be about equally magnificent. Then we might see longer faces than ever appeared at the drawing of blanks from a lottery. The Orator further asked—"Are you quite sure that the land system by which that man puts \$40,000 into his own pocket is just as righteous as the system of Japan, which would have divided it among the citizens of Boston? Well, I am not." Are the people of Japan then better off, than the citizens of Massachusetts? Does every individual in "That happier island in the watery waste," feast daily on boned turkey and champagne—dress in broadcloth and velvet—and dwell in a palace? If such be the joyous lot of the Japanese, what a deceitful, misleading set are our travellers and painters, who represent the mass of those people in a condition that might

move the pity and indignation, even of the unfortunate denizens of the slums of Boston.

Against that most dangerous power of capital—its combination in corporations—the Orator suggested as a means of defense, a system of taxation rapidly increasing with the increase of capital. But multitudes of the holders of shares in corporations, are persons in very moderate circumstances—widows, children, and the aged—so that taxing corporations heavily would be taxing the poor. The difficulty in the case is very great, but if not overcome, the dangerous power might be mitigated by the suggested Limit Law: which should declare that dividends should not exceed a certain percentage, and that all further profits should be applied for the benefit of all the people of the State.

In further support of his views, the Orator related a story about a poor workman in England, who by an accidental discovery removed a great obstruction to his work in a cotton mill; and who, by disclosing his secret, saved the first Sir Robert Peel from ruin; but whose reward was only a quart of beer a day, and ten dollars a week while he lived. The Orator then complains of the inadequacy of the reward given to the workman; but he forgot that if the condition of things, equality of property, which he so eloquently advocates, had

then existed in England, Sir Robert would have had neither the right nor the power to give even that small recompense, nor could the workman have obtained as much as he did; for logically the product of brain labor must be equally distributed, as well as that of hand labor. In further remarks on this story, the Orator presented a dazzling picture of progress, but which forms another contradiction of his scheme of equal property. He said—“Now, Gentlemen, Labor Reform means to introduce a civilization which would have made Sir Robert Peel behave thus. He would have said—‘Dick, you have got a secret which is worth one-tenth part of my fortune. I’ll take you in as a partner. You shall have one-tenth, and the business and the capital I bring shall be the other nine-tenths.’ What would have been the result?” In reply to his own question, the Orator shows that Dick would have been elevated to the ranks of the nobles, and would have left his family worth a couple of millions of dollars. Such a result would certainly be somewhat contrary to the principle of equal property; to a common mind it appears there would have been only an addition to the number of—bloated capitalists!

On the success of his plan to equalize property, the Orator’s own ample property, as well as that of all others, would of course be chopped

into chunks ; there can be no doubt then of his sincerity and disinterestedness on this subject ; unless indeed he had in his mind that heartless saying of a profligate monarch—“ After us, the deluge.”

If the Orator in question would exert his undoubtedly great power, to produce results accordant with the nature of man, and therefore likely to be effective, he would secure for himself a still higher place than he now justly holds in the minds of men.

After all, this proposed system of community or equality of property, is so plainly contrary to the natural feelings and desires of man, that to reason against that system is nearly as needless and absurd, as to insist strenuously on the self-evident, dazzling fact that the Sun is the source of light.

In regard to the suggested Limit Law, I may here observe that evasions of it could be prevented, among other means, by excluding from inheriting property, all persons in good circumstances ; and by annulling certain transfers of property, made within a specified time before death. That law must necessarily be general over the whole of this Union ; there is no danger of capital quitting the United States ; at least, not for a period more distant than most statesmen deem it necessary to provide. But now, if I have given you any pleasure by this

letter, reward me for it by a speedy answer to your affectionate Sister

MARIAN.

LETTER XV.

DEAR SISTER:

This letter I fear will prove but a poor reward for your agreeable one; still, relying on your affection, I will venture to send it. During the heated Race for Wealth, there are often, as you know, violent, bitter disputes breaking out between capital and labor, between the employer and the workman, who are thence spoken of as if they were natural enemies—as if they were beings of different species—as if they did not frequently change places, the rich falling into poverty, and the poor rising into wealth. Both work for the same ends, and while doing so, they certainly do, too often, act like mutual enemies, to their mutual injury; whereas, by arbitration or otherwise, they might act as friends, to their mutual benefit: each endeavors to secure for itself as much as it can, often more than it ought, of the products of their united labors.

Capital seeks its aim, by lowering wages, and by lengthening working time—labor, by raising wages and shortening its time. That Capital sometimes unfairly succeeds by this course, is proved by the fact that immense fortunes are sometimes made too rapidly to be just or honest; but that it often fails, is proved by the very moderate success of the vast majority of business men, and by the numerous failures in business.

That labor is often crowned with brilliant success, is proved by the immense deposits that workmen and workwomen have placed in Savings Banks; and by great numbers who have raised themselves from the rank of laborers to that of employers; but that labor too often fails to secure fair returns for its toils, is proved by the widespread and spreading decline of comfort and content among the people. Here it may be proper to notice some erroneous notions regarding deposits in Savings Banks. Aware of the immense amount of those deposits, some persons ask—why workmen do not combine their savings and thus become employers? This is a glaring specimen of thoughtless questions. Those depositors expect to be paid interest, which assuredly could not be obtained if the Banks kept those funds constantly locked up in strong boxes. To obtain the required interest; the deposits must

be lent out, and are then used by the borrower in employing labor in various ways. Should a body of workmen then withdraw their deposits, to establish a business, they would probably throw fellow-workmen out of work, by stopping the business which had been carried on by these very deposits. And should the new business fail, the workers would lose their all; whereas should a borrower fail, the deposits are saved for the depositors, by the security given by the borrower. Hence it is plain that an attempt to withdraw at once the deposits from all Savings Banks, would cause a money and business convulsion more ruinous than any yet experienced; and which would plunge depositors and borrowers—workmen and employers alike—into one common ruin. All the foregoing about Savings Banks is no doubt already well known to you, dear Sister; but it may not be known to some of your friends or acquaintances, to whom you may wish to read it, therefore, though trite, its repetition may be useful.

In connection with this question of property and its source—labor, I hope you will not take it amiss, if I say a few words about woman's rights in the matter. From the speeches and writings of the advocates for the free admission of woman, into all professions and employments, it might be supposed that when

that should take place, distress and misery must vanish from the land. Such a state of things should be heartily desired by all, but sad experience forbids us to hope for it. In all the professions and occupations followed by men, there are multitudes who with difficulty procure a scanty subsistence; while in all, there are many also who are driven by want to practice trickery and mean shifts, yet who can scarcely keep themselves from starving. Are there not many real or professed lawyers, doctors and preachers, many clerks and mechanics in this unhappy condition? Do not the public journals frequently complain of overcrowding in all these occupations, and of the consequent crime and distress? It is said indeed that two lawyers may flourish where one alone would starve, but such a result is possible only in that profession, in all others, for each individual—the more there are, the worse. In such circumstances, society acts towards claimants for support, as did the Spanish noble mentioned in *Gil Blas*, who having increased his retinue, his steward reduced their rations. The servants coming to their master in a crowd, complained that the steward gave them nothing to eat but—bread and onions! “What, cried the noble, does he give you bread and onions every day?” “He does indeed, your Excellency.” “Then bring him here instantly.”

On the steward's acknowledging the truth of the complaint, His Excellency cried out in a rage—"You villain, do you want to ruin me by such extravagance? Henceforth, give only bread on one day, and onions on the next, and so on, day about, or else I'll—Begone!" Here probably we shall never be reduced to such lean, lenten fare; we shall, at the worst, luxuriate on hog or hominy, and possibly, on Sundays, both may smoke upon the board. Now, in all professions and employments will not doubling the workers, halve the pay and the comforts?

By all means, let woman have every facility for engaging in any profession or occupation she may choose; let her have free and fair opportunities for lessening her own and man's burdens on earth; but let neither her, nor her advocates, entertain the false, deluding hope, nor insinuate it among the public, that when she shall have free entrance to, and full acceptance in, all employments, then there shall be no more want—that thenceforward distress, and grief, and woe, shall vanish from the earth.

I take so much pleasure in communicating with you, dear Sister, that I will venture to offer a few more remarks about the rich and the poor respectively; and which may have

some good influence upon those engaged in an eager Race for Wealth.

The rich are often severely blamed, for their tenacity in holding on to their wealth ; though in this they but act like all others—that is, they hold fast to the mainstay of their credit and respect among their fellow-citizens. Similar tenacity is found among those supposed to be above all mere worldly views.

Plagiarize an image of fancy, an idea, or a verse, from an author, or artist, and he will raise an outcry as loud as that of a miser, when plundered of a bag of gold.

Some also hold fast to their wealth merely from not knowing or seeing how they can dispose of it properly and safely. Undoubtedly there are rich men who would gladly disencumber themselves of all wealth, excepting only that amount needed for moderate personal wants, if they could be assured it would not be foolishly squandered when out of their control : and it must be confessed, that the ill use of endowments and donations in this and other countries, but too fully justifies the caution and tenacity of the rich—a caution often unfairly blamed as avarice.

The rich, having the means of indulging to excess the passions and feelings common to all, must exert the greatest force of will to resist temptation ; and for so far, their resist-

ance is the more meritorious—and still more, from their having unfairly but little to fear from human laws. But then again, the rich are too much accustomed to assume great merit to themselves for acts of charity, or alms giving; forgetting that by such acts, they ward off from themselves, not only great annoyances, but even great dangers. If those charities were stopped, and all the recipients cast uncared for upon the world, where would be the comfort or safety of the rich? Again, the rich should not forget, that heavy taxes on wealth form one method of redistribution of property, and thus of warding off revolution; and that therefore taxation should be borne with a considerable degree of equanimity—especially if the proceeds be honestly and skillfully redistributed for the public welfare. You know that the nobles and other rich classes in France were wholly exempt from taxation, which blindly selfish system accelerated, there not unhappily, the revolution. In any country having a few enormously rich, and vast multitudes who can scarcely keep the wolf of want from their doors, the day may suddenly come, when the cry of the latter may be that of the highwayman—“your money or your life!”

Political or monetary disturbances, not very rare among us, or a severe and protracted

winter, or two or three bad harvests in succession, would too surely bring on such a disaster. The approach of insurrection is here hastened, by the rapidly increasing desire of the people to congregate into towns and cities ; where the contrasts between riches and poverty, are brought more frequently and glaringly into sight ; and where opportunities and means of attack and destruction can be so readily found and combined. It were well then that there should be less gloss and glitter about equipages, and fewer bedizened lackeys seen in the streets. No doubt many among the rich are conscious of such danger, and wisely endeavor to delay its approach, by moderation towards themselves, and liberality towards the public. But there are swarms of selfish, heedless butterflies of society, that will persist in displaying their gaudy splendors, even at the risk of irritating and drawing on their destroyers. What is required then from all good citizens is moderation—moderation in the Race for Wealth—moderation in the amount desired—and moderation in its expenditure.

As to the poor, they are fully aware that a state of society in which no one shall be obliged to work, can never exist on earth, however much they may long for it ; and that as some are stronger, or more sharp-witted, or knavish, than others, so some will be richer than others.

They are not discontented with these natural conditions, but with the artificial ones through which their work so seldom produces even moderate wealth for them. They know that the most the vast majority of men can hope for here below, is, to secure so much property that they will not be living, as it were, from hand to mouth—that they will not be in fear that gaunt hunger is ever ready to rush in at their doors—that they shall not be so bound down, that they must yield their every waking thought to supply their mere bodily wants, leaving not a moment of leisure to bestow on the wants of the mind and soul. In demanding a more free and ready way to secure such a condition, the poor but ask for that which is the right of all men. It is but just, charitable and politic that none should be unfairly excluded or pushed from the path of profit, by capital amassed by individuals, or combined by corporations. The poor may reasonably expect, that when a man has made a comfortable fortune, he should withdraw from active operations, thus giving others a better chance of attaining similar comfort. The patience of the poor in their troubles and sufferings, and their readiness to make sacrifices for the general good, place them on a level, or rather above, the richest of their fellow-men—and proves that they possess a full share of those

qualities that most dignify man. In fact, if a man living in comfort would but consider the cold, the hunger, the weariness, and what pain and misery, the poor in general must suffer, instead of being shocked that so *much*, he must be surprised that so *little*, discontent and crime exist in the world. On the other hand, the poor but too often rankle with envy and groundless hate against the rich ; and often make the mistake of thinking that poverty of itself is a merit and riches a crime ; and under that mistake they will quote with great unction this text of Scripture—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God." They should know, that the text blames the rich not because they possess riches, but for loving them too much, or for making a bad use of them ; and that there are rich men who cannot be charged with either of these faults. It has been observed that a poor man becoming suddenly enriched, falls more readily into excesses and vices than those who have been accustomed to wealth. This fact has been embodied in the saying—"Set a beggar on horseback and he'll ride to destruction." The poor may then quote the above noted text with thankful satisfaction, not for its bearing against the rich, but because they themselves are not "led into temptation." Rich and poor are alike blam-

able when they yield to the evil temptations of their respective conditions.

But I shall now conclude with quoting part of an essay by Lord Bacon, who certainly was not a chawer of his namesake. This quotation will save you the trouble of rummaging among your books; but at the same time I fear its condensed wisdom will disgust you with my slip-slop; however I rely on your affection, and your friends perhaps may relish my light as well as his substantial fare.

“OF RICHES.”

“I cannot call riches better than the baggage of virtue; the Roman word is better—‘impedimenta,’ for as baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march”

. “Of great riches there is no real use, except it be in the distribution, the rest is but conceit. The personal fruition in any man cannot reach to feel great riches; there is a custody of them; or a power of dole and donation of them; but no solid use to the owner.” “Men leave their riches either to their kindred or to the public; and moderate portions prosper best in both. A great estate left to an heir, is as a lure to all the birds of prey round about to seize

on him, if he be not the better established in years and judgment: likewise glorious gifts and foundations are like sacrifices without salt; and but the painted sepulchres of alms, which will soon putrify and corrupt inwardly: therefore measure not thine advancement by quantity, but frame them by measure; and defer not charities till death; for, certainly if a man weigh it rightly, he that doth so, is rather liberal of another man's than of his own."

Hoping, dear Sister, that you will soon gratify me with an answer, I renew the assurance of my affection.

GEORGE.

LETTER XVI.

DEAR BROTHER:

Your last letter has given me much satisfaction, as the opinions you expressed in it, accord nearly with my own. I shall now offer you some remarks on--Marriage, as it takes no small part in the Race for Wealth: indeed, I regret to have to say that not a few of my sex so far forget proper feeling, as to enter on

that Race on the plea that their prospects have been ruined, their hearts broken, by broken promises of marriage. Now do not cast the jeer or gibe at me, that it is just like my sex to be meditating on this subject; for though I have no prudish objections against it, yet I am far from deeming marriage absolutely essential to my happiness. And perhaps if your sex too would give proper thought to their duties and responsibilities in marriage, there would be many fewer bickerings and suits about property.

But now returning to the point, you know that about 1900 years before the birth of Christ, God proved the deep interest he felt in guarding and maintaining the sanctity and strictness of marriages by protecting Abraham and Sarah against the designs of Abimelech, as related in Genesis. At present, not only are marriage vows slighted, and divorces encouraged, but there are persons who even advocate the total suppression of marriage! Now, should that engagement be less binding in our days, than in ancient times? Is the strict observance of the marriage tie now less necessary, for securing the happiness of home and the welfare of society? Should we repudiate, or even weaken, the subsequent teachings of Christ Himself, thus recorded in Mat-

thew—"What, therefore, God has joined together, let not man put asunder."

The following remarks may perhaps help you and your friends, to form precise answers to these questions.

If we should consider marriage to have been instituted merely to regulate the physical desires of individuals, and not also for their moral welfare, and that of society—then might that engagement be lightly formed and readily dissolved. But as God alone subsists by himself, as all created persons subsist by mutual dependence—as human society itself, even in its simplest or wildest state, can be maintained only by this dependence of each individual on others—then mutual dependence should not be weakened in that quarter, in which experience has proved it to be most effective for securing much happiness to individuals, and great benefits to society. The experience of nations has proved that the results have been good, when the tie of marriage has been enforced with due strictness—strictness has produced morality and happiness—slackness, misery, and immorality. Strictness in this matter is more necessary than ever, now that population has become so dense, and social intercourse so free; as in these circumstances, moral restraints become weaker, when they should be stronger; for unfortunate-

ly, moral disorders, like physical ones, are most rapidly propagated among crowds. In view of such experience, why, in these times of boasted enlightenment, are marriages so often unhappy, and so frequently dissolved by those who willingly, perhaps joyfully, engaged in the mutual obligation? These painful results are mostly owing to the facts that both the contract and its dissolution are too often founded on wrong motives, or on uncontrolled impulses. It may be safely asserted, that marriages contracted in early youth, plainly indicate merely an excess of animal instinct; while their prompt dissolution but too surely indicates moral perversity, or intellectual weakness, in one or both of the parties.

Fine phrases—such as refinement, delicate feelings, and so forth—may serve to gloss over, but they cannot correct those failings. For that purpose, the instinct must be controlled, and the weakness guided by better teachings and examples than those now too generally prevailing. In all Christian countries indeed, restraints more or less strict, are imposed both on the contracting and dissolving of marriages. But in this matter, as in all general affairs, great difficulty exists in finding a just and satisfactory balance between private and public rights—in discovering what degree of restraint will contribute most largely to in-

dividual happiness, and at the same time, most widely to general welfare. Very rigid restrictions on the forming of marriages may lead to the spreading of illegal, immoral connections; such as result from the restrictive laws in some part of Germany; while slightness of restriction, as in the United States, leads to marriages rashly contracted, and rapidly dissolved. Both systems, the strict and the slack, when carried to excess, thus unhappily leading to debasement of morals. But as it is better that, occasionally, individuals should feel some of the discomforts inseparable from all human conditions, than that society should become corrupt, so it were better that strictness, rather than slackness, should prevail in the laws for forming and maintaining contracts of marriage.

The disregard, the contempt even, into which the marriage engagement is falling, mainly through unregulated impulses, may be further attributed to the fact that marriage is very generally considered solely as a civil contract, neither enforced nor elevated by religious obligations. When religion does ostensibly take a part in marriage ceremonies, these often serve merely as means for the bride and groom to gratify their ostentation and vanity; for milliners and jewelers to advertise their gaudy wares. On many such occasions, the church

is turned, as it were into a theatre, where the principals, with the minister and the assistants, constitute the actors for an amused or mocking audience. What elevating impressions must such scenes make on both actors and audience ! Even when humble couples go before a clergyman, to be married in private, they do so merely to comply with a human law ; and the minister rarely, if ever, takes the trouble to impress on their minds the deep seriousness of the engagement. Now, if even the civil ceremony of marriage were performed with due decency and decorum, the mutual engagement would probably be regarded, not as at present, but as it should be, as one of the most binding and sacred of human obligations. But when the 'Squire goes on with the ceremony in a careless or profane manner, which is too often the case ; or when it is accompanied by ridiculous incidents, as sometimes happens, then the whole affair can scarcely fail to be regarded by both principals and spectators as little better than a farce. This deplorable opinion is encouraged, unwittingly perhaps, and widely spread by some journals and magazines. In the pages of such, every ridiculous incident that may happen at a marriage ceremony, any where throughout the country, is sure to be reported with heightened colors, so as to make the ridiculous points as glaring as possible.

When their numerous readers see such descriptions, they will say—"Oh! if the wise professor who writes the profound articles in this journal—or if the pure moral author of the heart-moving tales in this magazine—if those persons can give, in the next column or page, an account of a marriage in that tone, flinging gibes at it, and treating it as a mere joke, why then it must be all a joke, and as such we also will treat it."

Thus even conscientious conductors of the Press, may inadvertently make it an instrument for demoralizing the people. On this point it may be well to recall that maxim of a sharp, skilful observer of human nature—"Ridicule is the test of truth." Whether this maxim be sound or not, it is certain that many persons cannot or will not separate the ridiculous from the serious in what they read: how cautious then should writers be in mixing the one with the other, in a matter that so deeply affects the welfare of individuals and of the country. A citizen desirous of guarding the morals of his country, can in no way better effect that object, than by elevating opinions concerning marriage, and enforcing its stability: the following suggestions may perhaps help to forward these aims. Experience has proved that to be fully effective, laws must be sustained by a conviction of their necessity and utility. Hence the

need of impressing on the mind of those married, or who intend to marry, the mutual and relative duties of that state—that to fulfil these faithfully produces a condition the fullest of content and happiness of any on earth. It would be at least as useful as giving lessons in style and etiquette, to teach the young that marriage was not instituted to be put on or off, on the spur of ill-temper or caprice, as a necklace or fancy cravat—that a partner for life should not be accepted as lightly as a partner for a ball. Existing conditions in society should be adduced to show that, however happily couples might be matched, marriage is not a state of perpetual enjoyment—that in it, as in all earthly conditions, there is a mixture of ease and pain, of happiness and trouble; and that it depends on the couple themselves, which ingredient shall predominate in their union. These remarks may be trite, but they, or relative ones, should be repeated and taught as persistently as religious truths. It may be objected that such lessons would deprive marriage of all its romance, lowering it to the level of mere business. Such might be the result, if, at the same time, the idea of marriage were not raised from the level of passion to that of principle, by showing that the vows then made, include not only temporal duties due to particular persons, but also duties due to God and

society. To enforce such lessons, passing events could be adduced to prove that when these mutual and relative duties have not been fulfilled; or when married persons have deserted, or changed, their partners, increased unhappiness is the consequence; that a change often or always but continues the real or fancied discomfort and misery—that it is, in common words, “no better than a fall from the frying-pan into the fire.” Such teachings and exemplifications are pressingly necessary, for opinions on marriage are now spreading through society that plainly foreshadow moral decline, demanding instant opposition from all who wish to guard the State from social corruption.

Now, what arrangements in social life, do the opponents of the institution of marriage suggest should take its place? There can be but these two—concubinage—or promiscuous intercourse, as among beasts! A frequent change of partners, even though glossed over by pseudo marriage rites, would be no better than the former: while the latter, with all its degrading horrors, is seen in the so called social evil. These opponents of marriage (as constituted from the beginning, and as approved and adopted by the wise and good) by talking of congeniality of soul (bless the mark!)—of the fine feeling of the heart, with other

stock phrases of sentimentalism, endeavor to spread the opinion that they are far above their neighbors, in all the traits that elevate man above the beast: whereas in reality these sentimentalists are often the most selfish and sensual of mortals, never willing to restrain their gusts of passion, or to bear the slightest inconvenience for the sake of society.

By a little self-examination, these opponents of marriage would discover that their supposed soul-yearnings are merely the movements of an inflamed imagination, or of bustling vanity; and their gushing heart-feelings only the outbreaks of their heated blood. There are psychological as well as physical quacks; the former mistake the movements that may agitate the mind and feelings, and are ignorant of the proper remedies, as frequently as the latter mistake the diseases of the body and the medicines to be administered. Against such wicked, or vain, or thoughtless, assailants of the family and the home, there should be constant opposition, not only through sermons in churches and lectures in public halls, but also by the labors of special societies. Such a course is not less, nay is even more necessary in this cause than in that of Temperance; inasmuch as it is more necessary to preserve the vital guard of civilized states, than to correct their mere temporary and local disorders.

But in this case, as in too many others, the agents of evil are more active, more daring, and more persistent than the agents of good. Great numbers of persons of both sexes declaim, and write, and agitate against marriage, because it is not altogether a heavenly condition, nor made to suit their divine temperaments. But none, or few, are seen taking similar efforts to represent the benefits of marriage to individuals, and how essential it is for preserving civilization. It is too readily taken for granted, that the advantages of the institution of marriage are so evident, that its slight disadvantages can never cause its rejection. Such confidence would be just, if even groundless outcries, provided they be loud, bold and persistent, did not so often cause widespread evil. It is unnecessary to adduce special cases, or statistical tables, to show that marriage and its duties, being constantly attacked, are falling into disregard and contempt; daily publications and the records of divorces in courts of law, but too strongly prove the deplorable fact.

Thus by frequent and full repetitions of the fact that marriage, while greatly promoting the happiness of individuals, is also essential for the very existence of civilized society, that institution would recover its due elevation in public opinion, and would be considered as

a union destined to be severed only by death.

The gravity of the subject will justify me in asking your attention for a few other suggestions on the point.

A sense of religion being the most binding influence over mankind, its solemn aid would prove most effective for securing due estimation for the marriage vows : but a strong feeling exists against any legalized union between the State and the observances of religion. The State indeed requires that the sanctions of religion, in the form of an oath, should enforce the observance of truth, even in the most trifling matters in our law courts, and in revenue offices. Why then might not the State not merely permit, but require, that religion should take a part in the most solemn contract formed between individuals on this earth ? However, as the objection exists, and as it is partly well founded, it may be fairly sustained. But then if the State will not unite with religion in this cause, it is the more bound to exert its civil powers to the utmost, in order to guard and sustain an institution recognized to be essential, not only for its welfare, but even for its existence. Destroy, or even weaken, the binding force of marriage, and you destroy the family tie, and thence the State.

Engaged for this vital duty, what has the

State done to render marriage a serious, honorable and lasting contract in the opinion of the people? What ceremonies does it require to be observed in order to make the contract solemn and binding?

These—1. The candidates for marriage must go before a Justice, and obtain a certificate from him, after he has carelessly mumbled over some words about their intentions—or 2. The parties must go through a similar routine before a clergyman—or 3. Without any ceremony, they must live together openly as husband and wife—or 4. If a company of young persons assemble to amuse themselves with games and plays; and if, when tired of others, they make a play of the forms of marriage, performing the ceremonies perhaps more decorously than the Squire or the Minister, behold, in the eyes of the State, they are husbands and wives!

After such careless forms, or burlesques, it cannot be surprising that marriage is often considered a mere play, without duties or responsibilities; and that it is readily cast off, if it interfere with idle pastimes, or if it obstruct the indulgence of hot passions, or the advancement of any worldly interest.

In another point of this matter, the State, as representing and acting for the people, must be condemned for criminal neglect. Laws have

been enacted against persons living in fornication or in adultery, yet the State quietly sees whole communities banded together for the constant committing of these crimes, in utter contempt of the law. In proof of this charge, it is only needed to point at Utah and Oneida. At such spectacles even the serious may become infected with carelessness for the laws and duties of marriage, while general society will utterly disregard and despise them.

What then, you may ask, can the State do, to elevate public opinion regarding marriage, and to enforce that contract? It ought to execute the laws already made, and enact such new ones as may help to secure the desired results. In making laws bearing on this matter, it were well to remember that it is a principle of the mind to become restless under a condition that may be changed at will, but that it can also readily accommodate itself to the *inevitable*. This principle is recognized in this aphorism—"what cannot be cured, is endured." Let the civil laws on marriage then contain more of the *inevitable*, and the contract will produce more content, and fewer attempts will be made to break it by divorces. Not that said saying is more applicable to marriage than to any other condition of human life, all being liable to pain and trouble. Besides, marriage has this advantage, that it depends on the part-

ners themselves whether, in that state, the joys shall or shall not be doubled, and the griefs halved. If from the want of a common feeling or interest in any pursuit or object, a husband and wife cannot consort in love and harmony, they may at least secure mutual respect and regard, by taking a warmer interest in their respective duties towards their family, their neighbors, and mankind.

There are other principles of the mind that might be addressed, in order to promote due consideration for marriage. For instance, in the minds of many persons, cost however slight, and forms however simple, help to render acts respectable and impressive: taking off the hat in courts of law, and holding up the hand on taking an oath, may be given as examples on the last point.

The civil power then should require that public cost and forms should make a part of every celebration of marriage. These principles could be readily applied to that form already in use—viz., the marriage certificate. Let the law require——

1. That the marriage certificate should have printed on it, an abstract of the obligations those intending to marry undertake to fulfill towards each other—towards their children—and towards the State.

2. That on said certificate there should be a government stamp.

3. That every Justice or Minister who might celebrate a marriage, should sign with his name, and deliver to each person married, one of the above specified printed certificates, with the blanks filled up with the names of such married persons.

4. That every Justice or Minister should register in a special book the particulars of every marriage performed by him ; for doing which he could charge, say, fifty cents, which sum with the two stamped certificates in each case, would make the whole legal expense of a marriage amount to one dollar : the voluntary expenses being left to the option of the parties married.

5. It should be required of every Justice or Minister that he should read over carefully to all applying to be married, the abstract of the duties and obligations of marriage printed on the certificate.

From the principles stated it might be confidently hoped that those costs and forms, though slight, would help considerably to secure for marriage its due degree of respect and stability.

Whether the central government, or that of each State, should take charge of the improvement and enforcement of marriage laws, is a

question that may be left to the consideration of legislatures. This however may be affirmed—that uniformity in proceedings, as it implies uniformity of principle and so stability, attracts and maintains respect ; the laws regarding marriage should then be uniform throughout the Union.

Now, dear Brother, you perceive that I have suggested no extraordinary methods ; nor can extraordinary results be expected from them ; for as a human condition, marriage can never be wholly free from man's failings, nor, I will say, from the failings of my sex : after this impartial concession, you surely cannot insinuate, as in a former letter, that I am fighting battles for women, not for all mankind. But though these regulations may not render marriages as happy as we would wish, yet these, or similar observances would help to restore respect to the compact, and thus arresting the deterioration of society, keep it in a condition at least not deeply painful, to all who desire that pure morals and manners should be the pre-eminent characteristics of our people. We may fairly indeed boast of more widespread enlightenment—of purer morals—and of greater material prosperity—than exists in any European nation ; but any people may make a similar boast for themselves, according to their standard of comparison—Caffres may

boast of being superior to Hottentots. Our standard should not be any other people on earth ; it should be graduated by the rules of right reason—of justice—and of our religion. Recollecting those rules, it must be confessed that our grade is not so high as it might be, considering our means and opportunities of advancement.

As you have quoted for me an Essay of Lord Bacon's on "Riches," I might quote for you an Essay of his on "Marriage and Single Life," and also one on "Love;" but as you have the book, I shall merely remark that on reading the former, its reasoning would probably incline you to a single life ; while in the latter Essay, he actually calls Love—"a weak passion!"—as if a weak passion could so often arm even the mild and tender with poison and the dagger ! If the histories of the vagaries, the absurdities, the sublimities of "this weak passion" were not written, where would be the two-third parts of all our libraries?—why, still in the land of dreams, or in the dens of nightmare. On this view of the case, that Essay of the famous Chancellor ought to be an object of bitter detestation to all novelists, printers and publishers. But there is a Sermon on Marriage by the celebrated Bishop Jeremy Taylor, which will perhaps hurry you on to present to some charmer—"The Marriage

Ring," which is the title of the sermon; and from which I shall now quote for you some paragraphs, as probably you have not the book at hand. I do hope to receive soon another letter from you, in which, if you cannot offer any remarks on the subject of this one, you can write on some other subject touched upon in our previous letters. Accept now, dear Brother, renewed assurances of my warm affection.

MARIAN.

"THE MARRIAGE RING."

"*Ephesians*, ch. V.—The subject is considered under the following heads:

1. As to the conjoined duties of man and wife.

2. The duty and power of the man.

3. The rights and privileges and the duty of the wife."

"The first blessing God gave to man was society, and that society was a marriage, and that marriage was confederate by God himself, and hallowed by a blessing."

"Marriage was ordained by God, instituted in Paradise, was the relief of a natural necessity, and the first blessing from the Lord; he gave to man not a friend, but a wife, that is a friend and a wife too (for a good woman is in

her soul the same that a man is, and she is a woman only in her body, that she may have the excellence of the one, and the usefulness of the other, and become amiable in both :)”

. “The first miracle that ever Jesus did was to do honor to a wedding; marriage was in the world before sin, and is in all ages of the world the greatest and most effective antidote against sin, in which all the world had perished, if God had not made a remedy.” “Marriage is a school and exercise of virtue; and though marriage hath cares, yet the single life hath desires, which are more troublesome and dangerous, and often end in sin, while the cares are but instances of duty and exercises of piety: and therefore if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces.”

“The state of marriage fills up the number of the elect, and hath in it the labor of love and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than single life; it hath more care, but less danger; it is more merry and more sad; it is fuller of sorrows, and fuller of joys; it lies under more burdens, but is supported by all the strength of love and charity, and those

burdens are delightful." Marriage is divine in its institution, sacred in its union, holy in the mystery, sacramental in its signification, honorable in its appellative, religious in its employments: it is advantage to the societies of men, and it is 'holiness to the Lord.'"

"THE CONJOINED DUTY OF MAN AND WIFE." "*In Christo et Ecclesia*—in Christ and the Church—that begins all, and there is great need it should be so; for they that enter into a state of marriage, cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw of eternity. Life or death, felicity or lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she has no sanctuary to retire to, from an evil husband."

. . . . "As very a fool is he that chooses for beauty principally, '*cui sunt eruditi oculi, et stulta mens*'—whose eyes are witty and their souls sensual; it is an ill band of affection to tie two hearts together by a little thread of red and white. And they can love no longer but until the next ague comes; and they are fond of each other but at the chance of fancy, or the small-pox, or care, or time, or anything that can destroy a pretty flower." "St. Clement says—'He or she that looks too curiously upon the

beauty of the body, looks too low, and hath flesh and corruption in his heart, and is judged sensual and earthly in his affections and desires.' ”

“Man and wife are equally concerned to avoid all offenses of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine when first they begin to curl, like the locks of a new-weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of the tempest, and yet never be broken; so are the early unions of an unfixed marriage; watchful and observant, jealous and busy, and apt to take alarm at every unkind word. Plutarch compares a new marriage to a vessel before the hoops are put on—‘everything dissolves their tender compaginations; but when the joints are stiffened and are tied by a firm compliance and a proportionate bending, scarcely can it be dissolved without fire or the violence of iron.’ After the hearts of man and wife are endeared and hardened by mutual confidence, and experience longer than artifice or pretense can last, there are a great

many remembrances, and some things present, that dash all little unkindnesses to pieces."

"Let a man and wife be careful to stifle little things, that, as fast as they spring, they may be cut down and trod upon; for if they be suffered to grow, by numbers they make the spirit peevish, and the society troublesome, and the affections loose and easy by an habitual aversation. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened, it is often seen that he is fuller of trouble than if, in the daylight of reason, he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake, and when his discourses are imperfect, and a trifling trouble makes him yet more restless, he is soon betrayed to the violence of passion."

"Ever remembering that discontents proceeding from daily little things, do breed secret, undiscernible disease, which is more dangerous than a discovered fever, let them (man and wife) be sure to abstain from all those things, which by experience they find to be contrary to each other. They that govern elephants never appear before them in white; and the masters of cattle keep from them all garments of scarlet, as knowing

that they will be impatient of civil usages and discipline, when their natures are provoked by their proper antipathies."

"Let the husband and wife infinitely avoid a curious distinction of *mine and thine*; for this has caused all the laws, and all the suits, and all the wars in the world; them who have but one person, have also but one interest."

"Indeed there is scarcely any matter of duty but it concerns them both alike, and is only distinguished by names, and hath its variety by circumstances and little accidents; and what in one is called love, in the other is called reverence? and what in the wife is obedience, the same in the man is duty. He provides and she dispenses; he gives commandments, and she rules by them; he rules her by authority, and she him by love, she ought by all means to please him, and he must by no means displease her."

. "Valerius says in Livy—
'husbands should rather be fathers than lords.'
Homer adds more soft appellatives to the character of a husband's duty—'thou art to be a father and a mother to her, and a brother;' and great reason, unless the state of marriage should be no better than the condition of an orphan. For she that is bound to leave father and mother, and brother for thee, either is miserable like a poor fatherless child, or else ought

to find all these, and more, in thee." . . .
 "It was rarely observed by Philo—When Adam made that fond excuse for his folly in eating the forbidden fruit, he said, 'The woman thou gavest to be *with* me, she gave me.' He says not, 'The woman which thou gavest *to* me,' no such thing; she is none of his goods, none of his possessions, not to be reckoned amongst his servants; God did not give her to him so; but the woman thou gavest to be *with* me, that is to be my partner, the companion of my joys and sorrows, thou gavest her to me for use, not for dominion. The dominion of a man over his wife is no other than as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies." . . .

"Tiberius Gracchus chose to die for the safety of his wife; and yet methinks for a Christian to do so, should be no hard thing; for many servants will die for their masters, and many gentlemen will die for their friends; but the examples are not so many of those that are ready to do it for their dearest relatives, and yet some there have been. Baptista Fragosa tells of a Neapolitan, that gave himself a slave to the Moors, that he might follow his wife; and Dominicus Catalusius, the Prince of Lesbos, kept company with his lady, when she was a leper; and these are greater things than

to die." . . . "Above all the instances of love, let him preserve towards her an inviolable faith, and an unspotted chastity ; for this is the marriage ring, it ties two hearts by an eternal band ; it is like the Cherubim's flaming sword, set for the guard of Paradise." . . .

"THE RIGHTS AND PRIVILEGES AND DUTIES OF A WIFE." "The first is obedience, which, because it is nowhere enjoined that the man should exact of her, but often commanded her to pay, gives demonstration that it is a voluntary cession that is required ; such a cession must be without coercion and violence on his part, but on fair inducements, and reasonableness in the thing, and out of love and honor on her part." . . . "Those women that had rather lead the blind than follow prudent guides ; rule fools and easy men than obey the powerful and wise, never make a good society in a house." . . . "It is a sad calamity for a woman to be joined to a fool, or a weak person ; it is like a guard of geese to keep the Capitol ; or as if a flock of sheep should read grave lectures to their shepherd, and give him orders when he should conduct them to pasture. Concerning the measure and limit of this obedience, Clemens Alexandrinus says—'In all things let the wife be subject to the husband, so as to do nothing against his will ; those only things excepted, in which he is im-

pious and refractory in things pertaining to wisdom and piety."

LETTER XVII.

MY DEAR SISTER :

I must acknowledge that your plans for restoring the institution of marriage, to its high place in public opinion, whatever else they may be, are perfectly impartial—in them you show no more favor to your own sex, than to mine—so they are more likely to prove acceptable to both. As you supposed might be the case, your quotation from Bishop Taylor's Sermon counteracted in my mind the effects of Bacon's Essays on Marriage and on Love. Still, do not jump to the conclusion that I am ready to jump into wedlock, and have already purchased—"the marriage ring." I do not wish to be a grandfather, or to make you a grand-aunt, at least before forty. Some five or six years hence, encouraged by your happy example, I shall probably endeavor to put in practice as a husband, the wise lessons of the pious Bishop.

I shall add nothing more on this subject, but

as you suggest that I might write on any other mentioned in our previous letters, I shall now submit to your consideration some of my ideas on Heaven, concerning which you have given, in the 11th Letter, some views drawn from the Scriptures.

I too will refer to the Scriptures, 28th chapter of Genesis, where is related Jacob's dream, during which he beheld a ladder reaching to heaven, and the angels of God descending and ascending on it; and also there received the promise of many and great favors from God. May not the souls of men, as they partake of the angels' nature, like them ascend to heaven; each good deed done, for love of God, to fellow-men, forming as it were a step to mount to the abodes of endless felicity?

Jacob thought that a place hallowed by this striking indication of the presence of the Divinity, should be held sacred; and therefore to express his veneration, he erected on that spot a pillar, which he consecrated by pouring oil thereon. He also expressed his gratitude by resolving to dedicate the tenth of his substance to the Lord.

To him who deems himself a philosopher, as one wise above his fellow-mortals, these displays of veneration and gratitude by the Patriarch Jacob, may seem very useless and vain; since the whole earth is God's footstool, and

the whole produce thereof in his power. But as all men are not so happy, or unhappy, as to be philosophic; as, on the contrary, the intellect of the vast majority of mankind is incapable of penetrating the mysteries of life and of the universe; and as their views, but not their affections or hopes, are bounded by narrower limits, than those of philosophers, some may be allowed, without being scoffed at, to express their veneration and gratitude, in a manner and to an extent accordant with their lights and their powers. Whether philosophic or not, a man's expression of veneration and gratitude, such as that of Jacob, should be pleasing to his fellow-men, and cannot be displeasing to his Creator, since that expression generally conduces to the improvement of the feelings and conditions prevailing throughout the world. Experience shows such to be the results of such course; men then act beneficently by dedicating special places for the worship of the Almighty; and by contributing a share of their substance for that elevating, encouraging and consoling purpose.

On comparing the results produced by the expression of veneration and gratitude, with the consequences that must follow the suppression of these feelings, the prospect of such suppression should strike the most confident or careless with dread for the fate of society.

Respect being a minor degree of veneration, by destroying the greater you destroy the less; suppress veneration towards God, and you destroy respect towards men—towards the wise, the brave, the good—you reduce the good to the level of the bad; like the demon, you say in effect—"evil, be thou my good!"

Demolish the cathedrals, the churches, the humble chapels, and other venerable structures, that gratitude has dedicated to the special service of the Creator, and they must inevitably be replaced by jails and penitentiaries; and songs of gratitude and rejoicing would be silenced by the noise of ribaldry, by shouts of hatred and rage, and by cries of fear and hopeless sufferings.

The loss of veneration brings on the loss of respect—from the loss of respect comes the loss of obedience and mutual confidence—thence the debasement of civilized society rapidly follows. Self-esteem may lead to proper independence, but it may lead to anarchy; veneration may lead to undue submission, but it also leads to those sentiments which civilize and preserve society. It is a question well worth the consideration of statesmen and moralists, which of those feelings—self-esteem or veneration—is most needed, and which thence should be most forcibly inculcated in our community.

There are men who, with profound veneration, will visit spots renowned as the scenes of illustrious deeds, and who will assume merit to themselves in such cases; and they may fairly do so, for thereby they show that they are not utterly wanting in noble sentiments, which are naturally warmed on the spot where great and good actions were performed. Yet with glaring inconsistency, these same men will scoff at buildings erected for the purpose of exciting and keeping alive similar elevating thoughts of veneration and gratitude!

Whether he be a philosopher or not, that man must be pitied who is never exalted by feelings of veneration and gratitude towards a Supreme Being, who has placed him above the level of beasts, by endowing him with an irrepressible consciousness and hope of immortality.

Those who profess that they do not believe in the existence of God, or of a superintending Providence, though they tremble in the dark or in sickness, and who insist vain-gloriously that they are mere brutes, being equally without immortal souls, are here of course out of the question.

Pardon me, dear Sister, for troubling you with these observations; for they have led me further than I designed from my promised re-

marks on heaven. Investigations on that subject may be in vain, but they cannot be wrong, for they help to enliven pious hopes, and to encourage the mind to seek for means of attaining the desired blessings. The subject has engaged the solemn attention of men in all ages and countries, but with very unsatisfactory results. The refined ancients, like the modern savages, believed that heaven should consist of an endless continuance of sensual pleasures, similar to those they desired on earth. The Greeks and Romans had their sunless, shadowy Elysian Fields—the ancient Germans and Scandinavians had their Valhalla, where the spirits of their heroes, quaffed from brimming bowls deep drafts of celestial lager beer—the Moslems hope to enjoy, amid aerial groves and streams, the company of ever-blooming houris—and even our Indians expect to range freely through the happy hunting grounds of a Spirit Land;

“And think, admitted to that equal sky,
Their faithful dogs shall bear them company.”

The ideas I shall submit to you on the subject will of course be liable to many objections; but I trust you will find that they indicate due regard for morality and respect for our Creator; and that they will help in some de-

gree to moderate the eagerness of men engaged in the Race for Wealth.

THOUGHTS ON HEAVEN.—What is the nature of the enjoyments in the abodes of the blessed? Where is Heaven?

As the human soul partakes of the nature of the Divinity, so it may partake largely hereafter of the Divine enjoyments—universal knowledge—creative power—and exhaustless beneficence. But in none of these Divine attributes can a created spirit ever equal its Creator; even in its highest and brightest state, it will find a Supreme Being before whom it can bend in gratitude and worship, and behold with ever-renewed ecstasy—it shall never be deprived of an object worthy of receiving these offerings of a happy soul.

These preliminary remarks lead to the first point for our consideration—1. How and to what extent may the disembodied soul partake of celestial knowledge? Its reasoning powers still existing, and still excited by curiosity, the soul will inquire into the causes and nature of the innumerable objects of this and of other globes; and in selecting the objects for its inquiries, the soul shall be permitted to exercise its Will—thus still retaining the pleasure of choice, of accepting or rejecting; and thence the distance in the extent of its previous and its new knowledge, may become immeasurably

greater than that existing between the knowledge of the young, ignorant boy, and that of the mature, learned philosopher.

The extent and power of man's reason are indeed so great and admirable, that he may just claim for it a divine descent; yet, those profound geniuses, Newton, Laplace, and Davy, with all their acuteness and deep and varied acquirements, declared that they had barely gained an insight into a few of nature's operations. The following questions specially engaged their attention. Of what are the various bodies in and on the earth formed, and how do they act and react on each other? How are the earth and other planets kept moving regularly and constantly in their courses? Why are they not drawn into that consuming globe—the Sun? Newton accounts for their movements and preservation by the principles of gravitation, of attraction and repulsion, and supports his views by the exercise of his profound mathematical science. It was certainly a great effort of reason, to deduce from the fall of an apple, the course of the earth and other orbs—to discover and closely calculate the proportion of their respective powers of attraction and repulsion—to prove that there is a continuous battle in the skies between bulk and distance.

All these explanations required the profound-

est thought, and they give much satisfaction. Yet after all, the dissatisfied mind may still reasonably ask—what is gravitation? where and by whom, or by what, was that principle first put in operation? Does the principle extend throughout the universe?—and if so, where is the grand central point of gravitation? Are there other Suns, attracting, warming and illuminating other earths? These questions impossible of positive and full solution by man, will become plain to his inquiring and delighted soul. Nor shall its discoveries be confined to the principles that guide the planets in their courses, and whence they take their source. The soul may also not only disunite and trace the simple substances, whose combinations form the various object on this and other globes, but it may further discover how those simple bodies have been formed. Davy and other skilful analyzers, have discovered the components of many substances, but they have been balked in their inquiries far short of the end; with all their acuteness and their numerous experiments, they have failed to penetrate the mystery of the formation of the so-called simple substances. One substance especially has excited the anxious labors even of kings and philosophers; fortunes and lives have been exhausted in its pursuit, but in vain; happily, or unhappily, for mankind, man is still igno-

rant of the materials and methods for manufacturing gold. Nor can the most persistent student of nature yet tell why the same spot of earth, produces at once nourishing and poisonous herbs—at once sweet and bitter fruits. But all these secrets will become gradually unfolded to the inquiring Spirit, filling it with ever renewed awe and delight.

Men of science have declared, that when they had discovered some unknown process or combination in nature, they have been exhilarated by an exalted pleasure. What ecstasy then may fill the soul, as it speeds from planet to planet, on discovering hitherto unimagined forms and principles, which by their utility and beauty, impel it to renewed adoration of their beneficent Creator !

But the liberated soul shall not be confined to the examination of the courses of the planets, and of the substance and formation of their various objects. Moral as well as physical subjects may engage its attention. It may trace the causes of all social and political changes, from the most distant ages, to the present day. The obscure puzzles of history—the rise and fall of empires—the careers of individuals and of nations—all may be plainly traced by the illumined spirit ; which, with humble wonder, may discover that events which had appeared dark with evil, had really

led to widespread good. All the particulars here presented, offer but a faint shadow of the innumerable sources of enjoyment, which may engage the intellect of the freed soul throughout eternity.

But the intellectual powers of the soul will not be unlimited ; it shall not possess—Foreknowledge. The power of foreseeing events or consequences on earth, would deprive men of many if not all, of their motives for action, making them mere machines—Foreknowing the evil consequences of an action, they would not perform it—and foreknowing the good, they would accept it without pleasure, as a mere matter of course. The power of far foresight would deaden or destroy the pleasure arising from curiosity, and from the expectation of new enjoyments ; the power of foresight into the far future is therefore mercifully withheld from man on earth. The effect of the power on the disembodied soul would be similar. So souls in heaven, like pious souls on earth, will securely and joyfully refer all consequences to the boundless benevolence of the Omniscient Creator.

The second source of the soul's enjoyments in heaven may now be suggested. 2. How and to what extent may the liberated Spirit participate in Creative power ? There are thousands of orbs rolling in space, brightly visible

to the naked eye, and there are other thousands visible by the aid of instruments—we may then fairly conclude, that as space is unlimited, it may contain, or shall contain, other thousands of orbs already created, or to be hereafter created. What glorious, blissful fields these may afford the soul for the exercise of delegated creative power, and of its newly acquired knowledge!

On earth, man can but ameliorate forms already existing—in heaven, his soul may be not only their conceiver but their creator. But this power must be limited; for though the soul might be granted the power of creating objects possessed of animal or vegetable life, which would conform to principles established by the Great Creator, yet it could not be granted the power of creating Beings animated by reasoning and immortal souls, for such power would involve consequences and responsibilities too awful to be assumed by any but a Supreme, Omniscient Creator: to whom all created immortal souls should ultimately look with gratitude and hope.

But within this wide limit, the soul on other planets may exercise judgment, invention, will and benevolence, in conceiving and perfecting new forms of animal and vegetable life; some of which the mind may have conceived while on earth, but which it was here powerless to

bring into substantial existence. These new forms may be useful in their sphere, and be capable of giving and receiving pleasure, being thence agreeable to the Supreme Creator, and a source of thankfulness and joy to the creating soul.

These ideas on the nature of some of the enjoyments of the soul in heaven, are founded on the reasonable supposition, that other globes are inhabited by corporeal and intelligent beings. If not blasphemy, it would be at least derogating from the wisdom of the Almighty, to suppose that He had created multitudes of enormous, bright globes for no useful purpose, but merely for his own amusement, as a boy blows soap bubbles—it would be derogatory to his power, to suppose that on them also he could not create animal and vegetable forms, and beings blessed with intellect and affections—it would be derogatory to His benevolence, to suppose that he would not grant to the soul when disembodied, as He has when it is in the body, the enjoyment of helping to forward His wide and beneficent purposes.

Suppositions the contrary to those indicate a more elevated idea of the wisdom, power and benevolence of the Almighty. Man then may humbly, yet firmly, hope that his freed and expanded soul may be blessed, by being made a participator in the sublime and benevolent operations of its Creator.

But superhuman knowledge and creative power, though extensive and glorious, may not satisfy the liberated soul ; it will also desire to exercise its benevolence and compassion, by works encouraging and comforting to mankind, and to the beings that may exist in other planets ; and this brings us to the third consideration :

3. How and to what extent shall the liberated soul exercise its benevolence ?

Among every race of mankind an opinion has prevailed that some superior being has occasionally descended to the earth—to counsel, to guide, and to teach ignorant or erring mortals. This opinion may have insensibly spread over the earth, from the great central scenes of Scriptural events. The Scriptures record several such occurrences, which may be reasonably accepted by Christian faith, as those Angelic messengers were sent for no trifling or temporary purpose. They came to re-enforce and satisfy the sense of justice among men, by the punishment of enormous wickedness—to revive and encourage a failing hope in Divine promises—to express Divine satisfaction at an obedience induced by faith ; all which events of the primitive times of our race, have influenced human destinies even to our days. Assuredly God did not need the help of Angels—His mere will could have effected his pur-

poses ; but in His unbounded goodness, He permitted Angels to share in the Divine enjoyments, by helping to carry on His beneficent plans. As He thus favored one class of created beings, we may reasonably hope that He will extend a like favor to that other immortal creation of His word—the human soul.

How then may the soul exercise its benevolence during eternity ? Even while imprisoned here below, the soul careers in thought to distant planets, and longs to share in the operations of the Almighty Mind ; when set free, beholding the boundless and varied fields for the exercise of its benevolence, it will burn with intensest longing to enter on the work. Then its divine Creator may appoint it to share in watching over and guarding special objects on other globes—or He may permit it to choose there the objects for its beneficence—whether to guard and guide Beings already created, or those which, by divine permission, it may itself create : and which thence would be objects of its special and loving beneficence. Nor shall the liberated spirit forget, or be excluded from, the scene of its human joys and sorrows—the earth. Here, by mental influence, it may restore the fallen to the ways of virtue—here it may guide the destitute into ways of comfort—here console the afflicted, or encourage the disheartened—here it may lead to the protec-

tion of the innocent, or the punishment of the guilty—and here also it may execute decrees of Divine Justice—by fire, by flood, or other elemental forces :

“And, pleased th’ Almighty’s orders to perform,
Ride on the whirlwind and direct the storm.”

Even these displays of power shall prove sources of satisfaction, as being the enforcement of long delayed and warning justice. On the other hand, the freed spirit may be the blessed messenger of mercy—arresting pestilence—sending showers—and thus restoring health and abundance to wide tracks of the admonished earth. On fulfilling each divine decree, the soul may rejoice in this further reward—praise from its Creator! For, may it not receive as well as render praise? Shall God, in his boundless benignity, never say, as Christ said in the parable on earth,—“Well done, thou good and faithful servant, enter thou into the joy of thy Lord!” Then shall the soul resume its intermitted song of gratitude and praise.

With this general beneficence, the soul may also exercise the private affections. It may enter into loving communion with the spirits of friends that have preceded or followed it from earth to heaven. There husbands and wives—there parents and children may reunite, to re-

joice for evermore—or, there souls may discover and intercommune with others, more congenial than any that had been met with here below.

But the power of the soul to exercise its beneficence will not be unlimited; being restricted in Foreknowledge, it might err in the exercise of its benevolence, that feeling then shall be bounded in its exercise by the supreme law—Justice: which in effect is also an operation of benevolence. The soul therefore may execute, but it shall not have the power to counteract, the decrees of divine Justice.

After giving this faint outline of what may be the nature of the soul's enjoyments in eternity, we may recur to the question—Where is Heaven? An answer may be found in a divine saying recorded in the Scriptures—"In my Father's house are many mansions." The Father's house is—the universe; the many mansions are—the many bright orbs created by Him throughout space. There the inquiring soul may exercise its enlarged intellect—there it may participate in creative power—and there, and for the earth, it may rejoice in doing deeds of encouraging and exalting beneficence. Thus Heaven is both a place and a condition of the soul.

Among those bright mansions—reason, will, invention, judgment, admiration, curiosity,

hope, all the intellectual powers may still be exercised by, and move and rejoice the soul ; while the expression of the affections—of friendship, gratitude, benevolence, and celestial love, shall complete its state of bliss. Such may be the place, and such may be the enjoyments of the blessed soul throughout eternity. On the other hand, a condemned soul, still retaining its intellectual powers, may be in torture by its incapacity to use them, either for good or for evil ; while the bad passions and feelings—envy, malice, jealousy, bitter hate and deep despair, shall complete its torments, as it wanders in outer darkness, and beholds from afar, the luminous glory of the blessed with despairing anguish, for to it—“Hope never comes, that comes to all, but torture without end still urges.”

Such may be the punishment of the lost, self-condemned soul—*self-condemned*, for while on earth, it knew, on the one hand, a narrow way, rendered somewhat difficult indeed, by restraints on animal appetites and desires, but still leading to peace and joy ; on the other, a broad, open way dazzling with objects to gratify fleshly lusts and vanity, but ending in scenes of lasting woe. By choosing the latter, the soul condemned itself—and the consciousness that its condemnation is its own deed, proves to be its deepest woe in eternity. These

feelings of the dread hereafter may be reasonably inferred from the feelings of man on earth. While here, on committing, folly, crime, or sin, he first seeks some circumstances, or person, on which or whom he may cast the blame; but finding that through his passions, made evil by excess, he alone is guilty, with shrinking consciousness he is forced to condemn himself. He may even attempt to cast the blame upon his Creator! But in vain—at every such attempt, the remembrance of his own wilfulness forces him to take the guilt, with added weight, upon himself. This remembrance of his self-chosen guilt tortures his soul with anguish, that cannot be soothed by repentance beyond the grave. Man then condemns himself—God but confirms the decree.

There are men of abstruse learning and far-reaching thought, who disregard the affairs of this world, who unwisely make no efforts to leave things here below better than they found them. Pondering on the immensity of the universe, they deem it vain to be much concerned about the state of things on a planet, which for each may ostensibly cease to exist in less than a century—in three score years and ten; and which for all mankind may vanish away as rapidly as a flash in a storm, by being hurled or attracted from its present position in space, to be absorbed by some enormous orb,

that rolls in regions far beyond mortal ken. Why, such men may say, should we labor for a pseudo immortality; for since this world shall pass away as mists of the morning, the remembrance of no man, nor of his deeds, herein can be properly called immortal? Yet if those men did but think further, they must perceive that the power of directing their thoughts on eternity and into boundless space, is an evidence of the divine nature of the soul; and that such power could not have been wastefully bestowed merely for a short and inefficient use on earth; but that it was given to raise a longing, that would impel the body to work for that real immortality to be found in heaven; which can be attained only by laboring on earth, in obedience to the feeling, inspired by nature and enforced by Revelation, that to labor for mankind, is to labor for and with God.

Who so merely an animal as not to work to secure for his soul an entrance into the divine "Mansions"—there to be made forever glorious and happy, by the possession of great and beneficent powers! With that prospect, were it not sinful and obstructive to rush unbidden from their place of trial here below, multitudes might attempt to hasten their entrance into that happy sphere; with that prospect, all may justly, and piously long for death,

welcoming its approach with these triumphant words—"O Death, where is thy sting! O Grave, where is thy victory!"

Though the preceding remarks may, perhaps, direct thought, enliven hope, and encourage efforts, for the attainment of the blessings and enjoyments therein suggested—yet they present but a very restricted and dim idea of the delights the liberated soul may enjoy in heaven. In vain the mind of man tries to imagine the fulness of future bliss, while his soul is imprisoned in the body; while in this condition, he is compelled to repeat, and rely on, these solemn yet attractive words of Scripture—"But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him."

Now, dear Sister, the prospect of heaven here presented, will induce very few, if any, I suspect to moderate their eagerness in the Race for Wealth, in order to take time for preparation to enter on these imagined scenes of enjoyment: however it certainly will not encourage them in the Race, so I send it to you that you may, if you choose, read it to your friends, and thus give them, if nothing better, at least something to discuss.

My exile from home will soon terminate, so I can expect the favor of but one letter more

from you, ere I shall have the pleasure of speaking instead of writing to you. There is one subject, to which you made a slight allusion in a previous letter, and in which your sex takes a laudable interest, namely—Temperance in Drinks. By sending me some remarks on that subject, you will highly gratify your ever affectionate brother

GEORGE.

LETTER XVIII.

DEAR BROTHER:

I may fairly assure you that the reading of your Thoughts on Heaven, gave much pleasure both to me and our friends. On your return home your views of the subject will afford at least some points for useful and agreeable discussion among us.

I willingly comply with your request to write you some remarks on Temperance in Drinks, as I think I can offer some points on that subject, which have not been hitherto brought forward. The contest on the subject is now mainly between the principle of Temperance and that of Total Prohibition. To decide fairly between them, it will first be neces-

sary to see, which side best accords with experience, and the laws of nature in man; for, as you justly observed in a letter, unless these laws be allowed some freedom, it were folly to enact restrictive laws, which would surely be privately shirked, or publicly broken. How has nature always declared itself in man on this point? The desire for stimulants has prevailed in all ages and climes; from the time that Noah planted a vineyard in the east, and abused its use; until our day, when chlorine, discovered in the west, stimulates the secret debauchee. The universality of the desire for stimulants, all ending in the stupor of narcotics, is proved by the craving of the Chinese for opium, of the Malay and Hindoo for bang or betel-nut, of the Turk, Persian, and Egyptian, for hashish or opium—while of Europeans generally, and of their descendants in America, the desire for stimulants is omniverous; these indulge in alcohol in various forms, and in opium, hashish, or chlorine under many disguises—all or any one of them, when used to excess, enervating or brutalizing its victims.

Now, since man must have a stimulant, which of these would prove to be least injurious to the individual, and society? which shall we allow—opium, or hashish, or chlorine, or alcoholic liquors? On a general view of the subject, for my part, I would decide for alco-

hol in its various forms—wine, spirits, beer, etc., etc., not forgetting the delicious nectar distilled by the jaws of dusky maidens, in the ever-blooming Isles of the Southern seas. The use of these could be most easily restricted—there are many interests involved in their use—their use is not always nor wholly debasing, but elicits many agreeable social traits—while as to their medicinal effects, the balance of learned professional opinions, inclines greatly in their favor. Concluding from its universality, that the desire for stimulants is natural, it is plain that those who advocate their total prohibition, try to trample out nature, and must therefore fail; whereas those who endeavor to restrain the desire within the bounds of Temperance, allowing some freedom to nature, may thus hope to succeed, with the help of suitable laws—aided by religion and conscience—and by reasonable self-interest. By grasping at too much, all is lost.

I further remark, that in making laws to guide or restrain men, we may fairly avail ourselves of every innate principle of their nature, among which are self-esteem and vanity. By legally enforcing total abstinence from alcoholic liquors, we not only lose the support of these principles, but even render them hostile to our design. A man cannot claim any merit for obeying a law he deems to be inquisitorial

—he obeys from fear, not from conscience; hence he becomes secretly or openly hostile to it. When force is used to keep men to a certain line, none can claim merit for doing so. The sober man could then no longer look down with scorn or pity on the drunkard; he will rather admire the latter, boasting that he at least shall be free in his private course—that he shall not be driven to obey the laws of God, except by God himself acting through the reason and conscience He has bestowed on us for our guidance.

Such is the rebound of self-esteem, which, deprived of the merit of free action, and of self-restraint, repulses an enforced benefit as an insult and a burden.

Unhappily there are many persons who would purchase an hour of visionary bliss, even at the price of years of life; nor will the knowledge that alcohol may poison, deter them from its use, for unfortunately even a drunken chemist or doctor is not a very rare phenomenon. Such men, not born fools either, will go on drinking and carousing—wasting time and health as carelessly, as if they had a hundred years of sturdy, rosy life securely tied up in a purse, to be drawn out and used or not, just as they might please. They will cry out—“ Oh, a short life and a merry one for us!” The shortness is pretty sure, but the merriness—

there's the rub!—it is the “grin and bear it” style of merriment. Such men are exceptional, like those who will persist in a course of knavery and thieving, though they are aware they could do better by uprightness and honesty. Against the intemperate use of strong liquors, as against other causes of evil, society has a right to protect itself by laws, but these should not be as binding and unyielding as iron fetters. The laws against theft are absolute, yet there are thieves—the laws against the use of strong liquors may be made absolute, yet there would be drunkards: it is said that drunkards could be found in Maine, even when it was almost a crime there for bread to ferment! The laws against theft must be kept absolute, because they are necessary for the very existence of society; but the laws regarding strong liquors may remain moderate, because under such, society has existed, and may still exist, in a bearable, if not in a fully satisfactory condition.

In making laws bearing on this matter, of mingled moral and material interests, it is difficult to find the justest and most effective point at which to begin the use of repression. Necessarily passing over the growers of grains (though should Total Prohibition prevail, millions of acres would be left uncultivated) should the laws against drunkenness begin their at-

tack, first on the sellers of grain to distillers and brewers, or on the buyers—or on the wholesale importers and vendors of strong liquors—or finally must the attack be made only on retailers? These are perplexing questions in making laws for a good end, but through which injustice may be done, by fixing a slur upon those least deserving of it. Logically perhaps total Prohibitionists should go back of all such persons, and protest against nature herself, for allowing fermentation to spoil some of her best gifts, grains and fruits, by changing them into alcohol. At whatever line the law may begin to act, it should not be forgotten that to make it effective, it must pay some regard to nature in man.

When a man finds that he has not resolution enough to resist the solicitations or jeers of seeming friends, or his own desire for strong liquors, that one glass brings on many, he will then do well to vow privately, or publicly before a society, never to taste alcoholic liquors. He is then bound by honor and self-respect—by his wish for the good opinion of the world, and by self-interest, to keep his vow firmly and faithfully. But when he is prevented from tasting strong liquors by prohibitory laws, when he is thus treated as a child or idiot, who has no self-control, then all his feelings are roused to oppose the law. Self-interest and

vanity will drive to resistance, for he will believe that he will gain the respect of his neighbors, by his bold resistance to laws depriving him of the regulation of his own conscience; and which hold him up to the scorn of society, as a being without enough of mind, or resolution to take care of himself.

For irresolute men, let there be Total Abstinence Societies; but no laws of Total Prohibition, binding the strong with the weak in degrading subjection.

Zealots and charlatans differ from wise reformers, by attempting to stifle nature utterly, while the latter seek to control and guide it; the former attempt the impossible, the latter, the possible: such is the difference between Total Prohibitionists and Temperance men. The former after a sad waste of efforts must ultimately fail; the latter can secure a large measure of success for their beneficent purposes; in which indeed they have already made a gratifying progress. On comparing the opinions and customs relative to temperance in drinking, which prevailed in society some thirty or forty years ago, with those now existing, Temperance men and society may well rejoice at their gains. But to maintain their ground, they must be as constant at labor in their moral field, as the industrious farmer on his farm, else a renewed growth of the old

weeds may render all previous labor vain. Let Temperance men and women then, and their Societies, work constantly, yet temperately, in the cause of Temperance ; they will thus continue to guard society from much immorality and misery. In any event, they will have the pleasing consciousness of having done much for the benefit of their fellow-citizens and their country.

I will now submit a plan for the Total Prohibitionists, which I think would soon effect their design of totally prohibiting the use of alcoholic liquors. A very large part of the revenues of towns and cities, of counties and States, and of the general Government, is derived from taxes on spirituous and malt liquors ; which revenues serve to pay the public debts and bonds of the country. Now let the Prohibitionists persuade all creditors, all bondholders, to refuse receiving any interest on their debts or bonds, to forego all claims on the public ; or at least so much of them as will bear a due proportion, to the revenue derived from the taxes on alcoholic liquors. Thus if these taxes yield one-fourth of the public revenues, let creditors and bondholders give up one-fourth of their incomes, or whatever part may be derived from public securities. Then governments may safely and boldly shut up all distilleries and breweries, and drinking

saloons, and forbid the importation of any strong liquors from foreign countries.


This plan probably will not prove agreeable to many persons. But let the Prohibitionists begin with themselves, some of them no doubt being creditors or bondholders—let them refuse to touch a cent derived from so vile a source ; thus they may give a glorious example, and prove by their generous self-sacrifice, the disinterestedness and sincerity of their course. Or if the Prohibitionists will not do this, if in them the flesh still conquers the spirit, let them at least point out the means by which the revenues, lost by total prohibition laws, may be otherwise procured—and thus save multitudes of public creditors from distress, and the government from bankruptcy.

Now, dear Brother, you will very probably be dissatisfied with this incomplete representation of the important subject of Temperance in drinks ; but on your return home, now happily so near, we can unite with some of our friends and form a Society, where we can fully discuss the subject, and thence spread and enforce the principle of Temperance, thus promoting the happiness of individuals and families, and the welfare of our country.

Receive once more the assurance of the sincere regard of your affectionate sister

MARIAN.

THE AUTHORS' PUBLISHING COMPANY'S NEW BOOKS.

 THE AUTHORS' PUBLISHING COMPANY will send any of the following books by mail, postage prepaid, to any part of the United States, on receipt of the price.

HIGHER THOUGHT.

Evolution and Progress:

An Exposition and Defence. The Foundation of Evolution Philosophically Expounded, and its Arguments (divested of insignificant and distracting physical details) succinctly stated; together with a review of leading opponents, as Dawson and Winchell, and quasi-opponents, as Le Conte and Carpenter. By Rev. WILLIAM I. GILL, A. M., of Newark Conference, N. J. *The first volume of the International Prize Series.* THIRD EDITION. Cloth extra, imitation morocco, fine paper, 295 pp., 12mo., Price . \$1 50

Each volume in this series was awarded a prize of *Two Hundred Dollars* in addition to copyright, in a competition which was open one year to the world, and where over three hundred manuscripts were submitted and read.

DESCRIPTIVE OPINIONS OF EVOLUTION AND PROGRESS.

One of our most candid and thoughtful writers.—*Dr. Crane.*

He is a clear and strong reasoner.—*Cincinnati Christian Standard.*

A particularly strong argument.—*Evansville (Ind.) Daily Journal.*

It is ably written. Builds on philosophical principles.—*Brooklyn Union.*

The attitude of Mr. Gill, and his courage in maintaining it, are worthy of note.—*New York World.*

I rejoice in all attempts of this kind, made in a spirit like that which prompts your work.—*Herbert Spencer.*

His writings are marked by strong common sense, sound logic, and clear demonstration.—*Methodist Home Journal.*

It is a book of original thinking on one of the greatest themes.....A keen, thoughtful, vigorous volume.—*Golden Age.*

He strikes with no velvet glove, but with a steel-clad hand, dealing his blows with equal profusion and impartiality.—*New York Tribune.*

His effort is earnest, able and bold.....It presents, in all their naked strength, thoughts and arguments which will have to be met and answered.—*The Methodist, New York.*

Analytical Processes;

Or, The Primary Principle of Philosophy. By REV. WILLIAM I. GILL, A. M., author of "Evolution and Progress." *The Third Volume of the International Prize Series.* Cloth extra, fine paper, uniform with "Evolution and Progress," 450 pp., 12mo. Price \$2 00.

A work which the committee cannot describe without seeming to exaggerate. It is marked by extraordinary depth and originality, and yet it is so clear and convincing as to make its novel conclusions appear like familiar common sense.—*From Report of Committee of Prize Award.*

It contains a vast amount of able and conscientious thought and acute criticism.—*Dr. McCosh, Prest. Princeton College.*

A specimen of robust thinking. I am very much gratified with its thoroughness, acuteness and logical coherence.—*Dr. Anderson, Pres't Rochester University.*

Ecclesiology:

A Fresh Inquiry as to the Fundamental Idea and Constitution of the New Testament Church; with a Supplement on Ordination. By REV. E. J. FISH, D. D. Cloth extra, fine paper, 400 pp., 12mo. . Price \$2 00.

DOCTOR FISH disposes this volume into four parts.—I. The Fundamental Idea of the Church; II. The New Testament Church Constitution; III. Application of Principles; IV. A Supplement on Ordination—and addresses himself to his themes with the full earnestness of ability, clearness of logic, and conscientiousness of spirit which comprehensive treatment requires. As a "building fitly framed together," it is a fair-minded and standard contribution to the best religious literature of the Christian age.

The Beauty of the King:

By REV. A. H. HOLLOWAY, A. M., author of "Good Words for S. S. Teachers," "Teachers' Meetings," etc. Cloth extra, 174 pp. 12mo, \$1.00; full gilt, beveled edges, \$1.25.

A remarkably clear, comprehensive and intelligible exposition of the natural and spiritual causes, processes and effects of the birth, life and death of Jesus—a subject much discussed, yet not generally understood now-a-days.

Life for a Look:

By REV. A. H. HOLLOWAY, A. M. Paper covers, 32mo.

Price, 15 cts.

Earnest, cogent words, marrowy with the spirit of honest, old-fashioned Religion.

THE AUTHORS' PUBLISHING COMPANY'S NEW BOOKS.

Christian Conception and Experience.

By Rev. WM. I. GILL, A. M., author of "Evolution and Progress," "Analytical Processes," etc. Imitation Morocco

12mo. Price, \$1 00.

A fresh exposition and argument, practically enforced by a remarkable narrative of the conversion of a skeptic through this same argument. While it exhibits in parts the philosophic cast of the author's mind, its vivacious and lucid treatment will create for it a universal interest. This third work—in order of publication—by this fearless investigator, has, in large part, been written since his Trial before the Newark Methodist Episcopal Conference, under the charge of "Heresy," for writing his EVOLUTION AND PROGRESS, and it supplies abundant, fresh and vigorous thought-pabulum for the entertainment of heretics, critics, and Christians alike.

Resurrection of the Body. Does the Bible Teach it?

By E. NISBET, D. D. With an Introduction by G. W. SAMSON, D. D., late President of Columbian University, D. C.

Fine English cloth, 12mo. Price \$1.00.

This is the careful work of an independent thinker and bold investigator. He strips away the trammels of hereditary prejudice, breaks the "old bottles" of unreasoning bias, and, with invincible logic, enters a field of research which had almost made a coward of thought. He begs no questions, makes no special pleadings, but meets the issue in its full front with such clean honesty and consummate ability that the book will interest and instruct every fair-minded reader, and charm and gratify every earnest student.

Reverend Green Willingwood;

Or, LIFE AMONG THE CLERGY. By Rev. ROBERT FISHER.

Silk cloth, ink and gold, beveled edges, full gilt. 12mo, \$1.25.

With a resolute spirit and a knightly lance the Rev. Green Willingwood fights the battles of his brother clergymen. His battle ground is in the midst of every congregation. His armament is comprised of faithful work, hearty humor and delicate satire. In short, Rev. Green Willingwood says and does precisely that which is wont to be said and done, but which, for obvious reasons, cannot be spoken from the pulpit nor accomplished directly in the pastorate.

NEW DESCRIPTIVE CATALOGUE OF THE AUTHORS' PUBLISHING CO'S. Publications, supplied free on application in person at 27 BOND ST., NEW YORK, or mailed on receipt of stamp.

Is Our Republic a Failure?

A discussion of the Rights and the Wrongs of the North and the South. By E. H. WATSON, author of "United States and their Origin," etc. English cloth, ink and gold, 12mo, 436 pp. Price, \$1.50

In a spirit of genuine candor and unswerving impartiality.—*N. Y. Sun.*

It is fair, candid, impartial, the whole subject well treated.—HON. J. H. BLAKE, *of Boston.*

I like the spirit of the book, its comprehensive patriotism, its liberal spirit, and its healing counsels.—HON. GEO. S. HILLARD, *author of "Franklin Readers," "Six Months in Italy," etc.*

I read the manuscript with much interest—an interest belonging to the arguments themselves, but now increased by the perfection given to the form and style.—HON. MARTIN BRIMMER, *Boston.*

Lucid and just. The method of the argument, the facts on which it proceeds, and the conciliatory spirit which invests them, contribute to the book a value which cannot be too highly estimated.—GEN. JOHN COCHRANE.

The principles of American statesmanship which it asserts, must essentially prevail, unless we are so soon to fall from our original high plane of constitutional republicanism. I shall spare no exertion to promote the knowledge of such an able and impartial and statesmanlike compendium of our present political philosophy.—HON. JOHN QUINCY ADAMS, *Mass.*

Clearly expressed, and the argument is closely and ably maintained. The tone and the temper of the writer are beyond praise. They are as valuable as they are rare. They are those of a patriotic and philosophical observer of men. The like spirit everywhere diffused among our people would make fraternal union as certain as desirable; and if brought to the discussion of public affairs, would secure the adoption of wise and beneficent counsels.—HON. GEO. H. PENDLETON, *Ohio.*

Universe of Language:

I. ITS NATURE. II. STRUCTURE. III. PROGRESS. Uniform Notation and Classification of Vowels adapted to all Languages. By the late GEORGE WATSON, Esq., of Boston. Edited, with Preliminary Essays and a Treatise on the Spelling-Reform, by his daughter, E. H. WATSON, author of "Is Our Republic a Failure?" etc. 12mo, 328 pp., cloth extra, \$1.50

Life and Lectures of John Moffat, of Tenn:

Edited by the REV. R. L. ABERNETHY, President of Rutherford College, North Carolina. 12mo, paper covers, 50 cents.

A work of thrilling interest, especially to young men. It presents the outline of a life of one who came up through great struggles, and whose name has, over many States, become a household word as the advocate of Temperance, Education and Social Reform.

THE AUTHORS PUBLISHING CO.'S NEW BOOKS.

PRACTICAL THOUGHT.

Mercantile Prices and Profits;

Or the Valuation of Commodities for a Fair Trade.
By M. R. PILON. Handsomely printed, 8vo., paper,
160 pp., In Press.

The author has brought broad experience and comprehensive research to bear upon his subjects. His style is terse and perspicuous. He uses the easy and concise language of an educated business man; and, with wonderful art, invests every chapter with the grace and charm of a well-told story.

Monetary Feasts and Famines;

Labor, Values, Prices, Foreign and Fair Trade, Scarcity of Money and the Causes of Inflation. By M. R. PILON, author of "The Grangers." Uniform with "The Grangers,"—(*In Press.*) . . .

Gold and Free Banks:

Ways to arrive at the Demonetization of Gold and Silver, and the establishment of Private Banks under control of the National Government. By M. R. PILON, author of "The Grangers." FIFTH EDITION. 8vo., 186 pp., paper cover, . . . Price 75 cents.

The work is interesting, and especially valuable to financiers.—*Jersey City Daily Journal.*

He gives expression to a good deal of sound financial principle.—*Louisville Daily Commercial.*

It is full of common sense.....Valuable for its facts, its thoughts and its suggestions.—*Troy Daily Whig.*

Is written in an interesting and popular style and contains much useful information.—*Oakland, Cal., Daily News.*

The subject of the high valuation of gold and silver currency is fully discussed, and offers some new ideas worthy the attention of those interested in monetary affairs.—*Toledo Commercial.*

The author is a merchant who has extensively studied the currency problem. His hits are often sharp and incisive.....Mr. Pilon would provide ample banking facilities for every city, town and village, with both stock and land security.—*Cincinnati Daily Star.*

.....Discussing the currency question in an original, forcible and entertaining style. The author has brought together a great amount of varied information upon the whole subject of money.....Those interested will find unquestioned ability in the author's handling of it.—*Baltimore Methodist Protestant.*

The Manuscript Manual:

How to Prepare Manuscripts for the Press—practical and to the point. Paper, 26 pp., 8vo. Price 10 cents.

A most useful little companion to the young writer and editor.—*The South, New York.*

Gives excellent hints to intending writers.—*Cleveland Evan. Messenger*

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

ÆSTHETIC THOUGHT.

Irene; or, Beach-Broken Billows:

A Story. By MRS. B. F. BAER, author of "Lena's Marriage," "The Match-Girl of New York," "Little Bare-Foot," etc., etc. *The second volume of the International Prize Series.* SECOND EDITION. Cloth extra, fine thick paper. 12mo. . . . Price \$1 00.

Natural, honest and delicate.—*New York Herald.*

Charming and thoughtful.—*Poughkeepsie Eagle.*

Depicted in strong terms.—*Baptist Union, New York.*

Eminently pleasing and profitable.—*Christian Era, Boston.*

A fascinating volume.—*Georgia Musical Eclectic Magazine.*

Characters and plot fresh and original.—*Bridgeport News.*

With freshness, clearness, and vigor.—*Neb. Watchman.*

Delightful book.—*Saturday Review, Louisville, Ky.*

Lays open a whole network of the tender and emotional.—*Williamsport (Pa.) Daily Register.*

The unity is well preserved, the characters maintaining that probability so essential in the higher forms of fiction.—*Baltimore Methodist Protestant.*

There is a peculiar charm in the reading of this book, which every one who peruses it must feel. It is very like to that which is inspired in reading any of Hawthorne's romances.—*Hartford Religious Herald.*

Wild Flowers:

Poems. By CHARLES W. HUBNER, author of "Souvenirs of Luther." Elegantly printed on fine tinted paper, with portrait of the Author, imitation morocco and beveled edges, 196 pp., 12mo. *Just ready,* Price \$1.00. The same, gilt top, beveled edges, \$1.25

As a poet Mr. HUBNER is conservative—always tender and delicate, never turbid or erratic. He evinces a strong love of nature and high spirituality, and brings us, from the humblest places and in the humblest guises, beauties of the heart, the life, the universe, and, while placing them before our vision, has glorified them and shown that within them of whose existence we had never dreamed.

Her Waiting Heart:

A Novel. By LOU CAPSADELL, author of "Hallow E'en." Cloth extra, 192 pp., 12mo. *Just ready.* \$1 00.

A story of New York—drawn from the familiar phases of life, which, under the calmest surfaces, cover the greatest depths. Charming skill is shown in the naturalness of characterization, development of plot and narrative, strength of action and delicacy of thought.

Shadowed Perils:

A Novel. By M. A. AVERY, author of "The Loyal Bride," etc. English cloth, 260 pp., 12mo, . . . \$1 25

The story is bold and dramatic in action, graceful in narrative, strong in characterization, intense in interest, sweet and pure in tone, and is marked by keen sympathy with the lowly and oppressed.

Egypt Ennis; or, Prisons Without Walls:

A Novel. By KELSIC ETHERIDGE. Paper, 97 pp., 8vo., . . . Price, 25 cents.

Has the curiosity-exciting tendency.—*Boston Beacon.*

The interest grows and retains attention to the end.—*N. O. Picayune.*

Short, sententious, marrowy, and spiced with episodes. Has a warm southern aroma of orange and magnolia blossoms.—*Baltimore Meth. Prot.*

Of rare beauty and power in its vivid, life-like picturing of men and places. . . . Through such artistic touches of skill and strength we are wafted in thought as we follow the hero and heroine through the mazes of the old, old story.—*Ladies' Pearl, St. Louis.*

The Travelers' Grab-Bag; or, the Heart of a Quiet Hour:

A Hand-book for utilizing fragments of leisure in railroad trains, steamboats, way stations and easy chairs. Edited by AN OLD TRAVELER. . . . Paper, 100 pp., 8vo. . . . Price, 25 cents.

Full of spice and fun.—*Baltimore Meth. Prot.*

No traveler should be without it.—*N. Y. Forest and Stream.*

Teeming with rollicking humor and a kind of satire that will be enjoyable.—*Pittsburgh Commercial.*

The Anti-Biled Shirt Club:

Clear type, heavy tinted paper, 12mo, . . . 35 cents.

The curious and ludicrous experiences of a party of gentlemen who sought happiness in the forests of Maine; graphically told with a naive humor and delicate satire; fresh and spicy.

Women's Secrets; or, How to be Beautiful:

Translated and Edited from the Persian and French, with additions from the best English authorities. By Lou. CAPSADELL, author of "Her Waiting Heart," "Hallow E'en," etc. Pp. 100, 12mo.

Saratoga Edition, in Scotch granite paper covers, 25 cents.

Boudoir Edition, French grey and blue cloths, . 75 cents.

The systems, directions and recipes for promoting Personal Beauty, as practiced for thousands of years by the renowned beauties of the Orient, and for securing the grace and charm for which the French Toilette and Boudoir are distinguished, together with suggestions from the best authorities, comprising History and Uses of Beauty; The Best Standards; Beautiful Children; Beauty Food, Sleep, Exercise, Health, Emotions; How to be Fat; How to be Lean; How to be Beautiful and to remain so, etc., etc.


Sumners' Poems:

By SAMUEL B. SUMNER and CHARLES A. SUMNER. With Illustrations by E. STEWART SUMNER. On fine tinted paper, 518 pp., cloth extra. Regular 12mo edition, \$2.50
Large paper (8vo), full gilt, beveled edges, . . . 5.00

The Buccaneers:

A stirring Historical Novel. By RANDOLPH JONES, Esq.
Large 12mo, 551 pp., paper, \$1.; cloth extra, . \$1.75

Is drawn from the most daring deeds of the Buccaneers and the sharpest events in the early settlement of Maryland and Virginia. It is so full of thrilling action, so piquant in sentiment, and so thoroughly alive with the animation of the bold and ambitious spirits whose acts it records with extraordinary power, that the publishers confidently bespeak "THE BUCCANEERS" as the most strongly marked and the best of all American novels issued during the year.

 Inclose three-cent stamp for pamphlet, comprising descriptive catalogue and the plan of organization and working of The Authors' Publishing Company. Address,

THE AUTHORS' PUBLISHING CO.,

27 Bond Street New York.

The Race for Wealth,

Considered in a Series of Letters, written to each other by
a Brother and Sister. Edited by JAMES CORLEY. 12mo,
180 pp., paper. Price, 50 cents.

This work, while showing the social and political dangers arising from vast private accumulations, shows also the absurdity of the doctrine of Communism or equality of property ; how labor Strikes may be prevented ; how Women may advance their political influence ; how Marriage may recover due regard in public opinion, and how Divorces may be lessened if not altogether prevented ; the impossibility of enforcing Total Abstinence from strong liquors, but also how Temperance may be promoted. These subjects, with others, are treated in a clear style, suitable for familiar letters, and with such grace and skill as to make the work peculiarly attractive and impressive.

Why Don't Fido Eat Candy ?

By ELIZABETH MURRAY. Illustrated. 12mo, paper, 35
cents ; cloth extra, 75 cents.

A crisp, sprightly Story for Everybody and Everybody's Children—with pointed suggestiveness for Other People and charming comfort for Ourselves—prettily woven from the innermost scenes of real life which a vivid narrative artfully culls from stricken tenements and fashionable mansions of the great city.

THE RACE FOR WEALTH

CONSIDERED IN A SERIES OF LETTERS;

WRITTEN, TO EACH OTHER,

BY A BROTHER AND SISTER.



NEW YORK:
THE AUTHORS' PUBLISHING COMPANY,
1878.

PRICE, 50 CENTS.

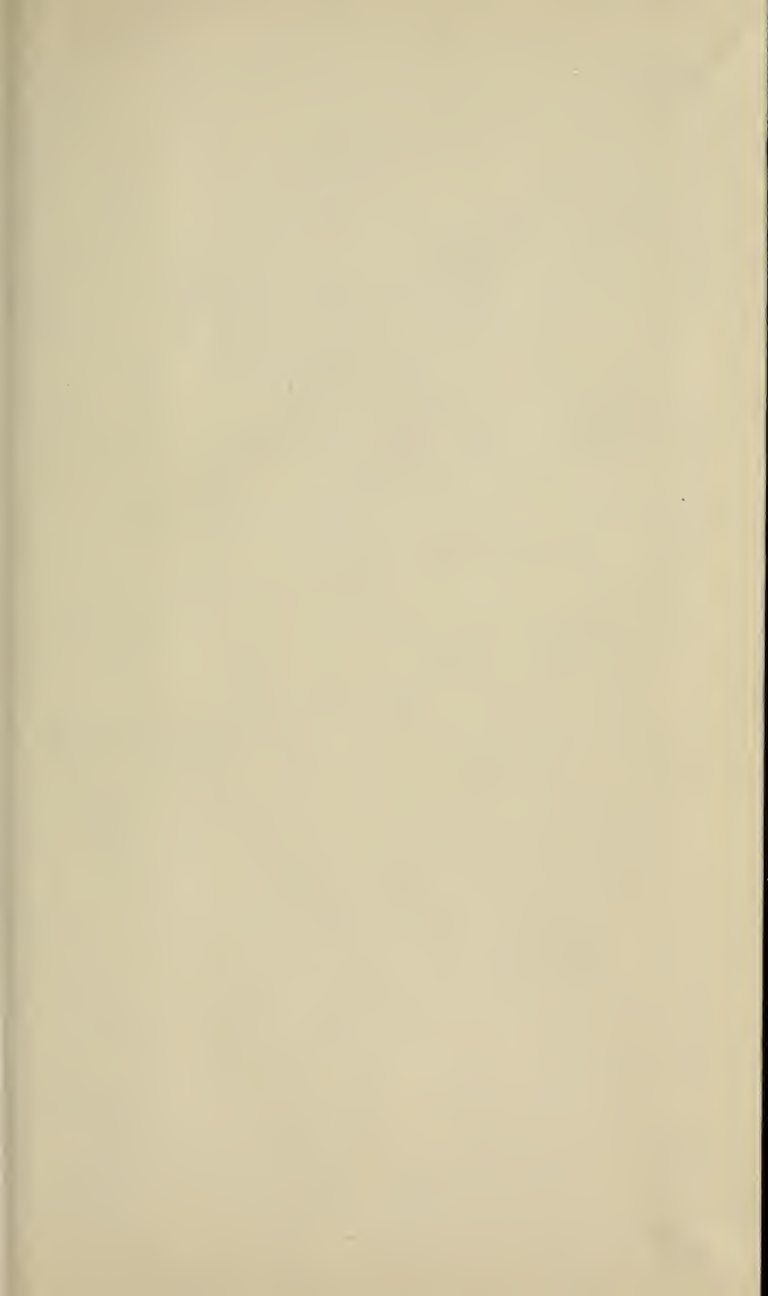
1900-1901

1901-1902

1902-1903

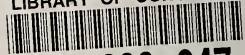
1903-1904

674





LIBRARY OF CONGRESS



0 021 899 047 2